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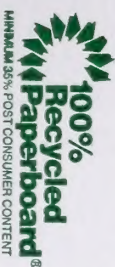
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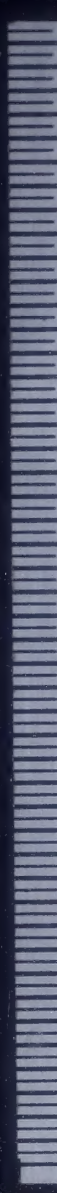
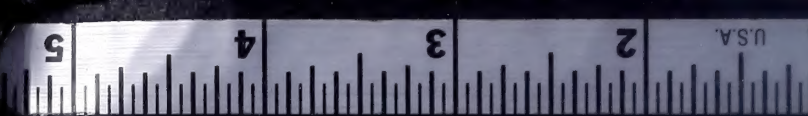
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BIOGRAPHICAL SKETCHES
OF THE
GRADUATES OF YALE COLLEGE

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WITH

Annals of the College History

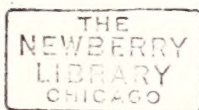
1701-1745

Pt. I

OCTOBER, 1701—MAY, 1745

BY

FRANKLIN BOWDITCH DEXTER, M.A.



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1885

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TO
THEODORE DWIGHT WOOLSEY, D.D., LL.D.

TENTH PRESIDENT OF YALE COLLEGE

THIS VOLUME

AS

A TRIBUTE OF AFFECTIONATE RESPECT

IS

GRATEFULLY DEDICATED

"LET US NOW PRAISE FAMOUS MEN, AND OUR FATHERS THAT BEGAT US.

"THE LORD HATH WROUGHT GREAT GLORY BY THEM THROUGH HIS GREAT POWER FROM THE BEGINNING.

"ALL THESE WERE HONORED IN THEIR GENERATIONS, AND WERE THE GLORY OF THEIR TIMES.

"THERE BE OF THEM, THAT HAVE LEFT A NAME BEHIND THEM, THAT THEIR PRAISES MIGHT BE REPORTED. AND SOME THERE BE, WHICH HAVE NO MEMORIAL; WHO ARE PERISHED, AS THOUGH THEY HAD NEVER BEEN."

Ecclesiasticus, xliv, 1, 2, 7, 8, 9.

Moribus antiquis res stat Romana virisque.

Ennius.

Jucundi acti labores.

Cicero, de finibus.

PREFACE

BIOGRAPHICAL Sketches of the Graduates of Yale College, down to the year 1767, were prepared, with more or less fullness, by the Hon. Ralph Dunning Smyth (Y. C. 1827), of Guilford, Connecticut, who died in 1874.* The manuscript of these sketches was given to the College by his widow, and has served as the original basis for those now printed; but so much labor has been expended upon the subject-matter by the present compiler, that no part of the work as published can fairly, either as to form or as to substance, be represented as Mr. Smyth's, though his researches were almost indispensable to the undertaking.

Next in value to Mr. Smyth's collections, are the notes made by the late Edward Claudius Herrick, Librarian of the College from 1843 to 1858; these also are the property of the College, and have been of material assistance, as those would expect who remember that acute and careful scholar.

Besides these, the lists of "Authorities" appended to the Biographical Sketches are intended to designate the principal sources of information, though many other sources, especially in manuscript, have been consulted. In his pursuit of facts, the editor has been obliged to draw on the kindness of many friends and correspondents, and desires here to acknowledge the invaluable aid thus received.

The arrangement of the volume will be easily understood. The Annals of each College year, ending with Commencement Day, are given in order, and annexed to this survey of each year are Biographical Sketches of those graduating at its close; these sketches of each Class are arranged in alphabetical sequence, preceded by the Class-list as it has always stood (in Latin) in the Triennial Catalogue of Graduates, in which the names were entered (until the Class of 1767) in the order of family rank.

* A small portion of these, comprising the classes from 1702 to 1709, was printed by their author in the *College Courant* for 1868.

Annals, 1722-23	270
Sketches, Class of 1723	274
Annals, 1723-24	289
Sketches, Class of 1724	292
Annals, 1724-25	312
Sketches, Class of 1725	313
Annals, 1725-26	321
Sketches, Class of 1726	323
Annals, 1726-27	346
Sketches, Class of 1727	352
Annals, 1727-28	365
Sketches, Class of 1728	366
Annals, 1728-29	378
Sketches, Class of 1729	379
Annals, 1729-30	401
Sketches, Class of 1730	402
Annals, 1730-31	421
Sketches, Class of 1731	422
Annals, 1731-32	437
Sketches, Class of 1732	438
Annals, 1732-33	470
Sketches, Class of 1733	474
Annals, 1733-34	502
Sketches, Class of 1734	503
Annals, 1734-35	521
Sketches, Class of 1735	522
Annals, 1735-36	550
Sketches, Class of 1736	551
Annals, 1736-37	570
Sketches, Class of 1737	571
Annals, 1737-38	597
Sketches, Class of 1738	598
Annals, 1738-39	620
Sketches, Class of 1739	621
Annals, 1739-40	632
Sketches, Class of 1740	638
Annals, 1740-41	661
Sketches, Class of 1741	664
Annals, 1741-42	698
Sketches, Class of 1742	699
Annals, 1742-43	723
Sketches, Class of 1743	725
Annals, 1743-44	754
Sketches, Class of 1744	756
Annals, 1744-45	771
Appendix	773
Additions and Corrections	777
Index	778

BIOGRAPHICAL SKETCHES
AND
ANNALS OF YALE COLLEGE

Annals, 1701-02

It is not proposed to repeat here, in its full detail, all that can be gathered respecting the early history of Yale College; but merely to furnish a brief narrative, in the form of Annals, sufficient for the illustration of the Biographies of the Graduates.

The desire to have a College, nearer and less expensive than Harvard, had long existed in the minds of the educated ministers of the old New Haven Colony, founded by John Davenport and Theophilus Eaton in 1638. Indeed the foresight of Davenport himself had induced the town of New Haven as early as 1648 to take some (ineffective) steps for starting a College; and the most earnest promoter of the scheme as carried out, was the Rev. James Pierpont (Harv. 1681), pastor of the First Church in New Haven from 1685 till his death in 1714, and the natural inheritor of the plans and hopes of his great predecessor.

The first practical movement of Mr. Pierpont and his ministerial friends appears to have been in consequence of a vote passed in May, 1701, by the General Assembly of the Colony of Connecticut, meeting as usual in Hartford, to the effect that their October sessions should thenceforth be held in New Haven. The College project depended so peculiarly on New Haven and vicinity for its support, that this vote was hailed as a direct encouragement, and meas-

ures were at once started for presenting a petition for a charter at the first session thus held.

The summer months were occupied with consultations with leading laymen of Massachusetts and Connecticut; thus, on August 7, Secretary Addington and Judge Sewall, prominent among the more strict and orthodox laymen of Boston, were invited by five of the ministers in Southern Connecticut (Israel Chauncy, of Stratford, Thomas Buckingham, of Saybrook, Abraham Pierson, of Killingworth, James Pierpont, of New Haven, and Gurdon Saltonstall, of New London) to give their advice, and especially to draft a charter in accordance with specified instructions. A little later, like applications for advice were made to Gershom Bulkley and John Eliot, two of the best known Connecticut laymen of the day,—one of a past generation, and one in active service. Eliot's answer,* was sent from Windsor, about the last of September, to Mr. Pierson "at Branford;" and this address makes it probable that the writer had been requested to send his answer to that place (not Mr. Pierson's residence), in anticipation of a meeting there, perhaps in the first week in October, of those engaged in this project,—Mr. Pierson among them.

Tradition makes it probable that the proposed meeting took place in the south parlor of the house of the Rev. Samuel Russel, and that the few then assembled, by engaging to give books from their scanty libraries as a nucleus of College property, constituted themselves the founders of the institution, and in this capacity presented their petition for a charter to the General Assembly the next week.

The Assembly met in New Haven on Thursday, October 9. On that or the following day the draft of a charter, sent by Addington and Sewall from Boston on October 6, reached the ministers; and it was soon handed in to the Assembly, with a numerously signed petition for the foundation of a College. Letters written back to Boston the next week seem to fix the date of the passage of the char-

* See New Haven Colony Historical Society Papers, iii, 7.

ter on Thursday, the 16th, though it bears as its official date the day of the assembling of the Court.

The charter is as follows:—



By the Gov^{rn} in Council and Representatives of his
Maj^{ties} Colony of Connecticut in Gen^l Court As-
sembled, New-Haven, Oct^r 9: 1701.

AN ACT FOR LIBERTY TO ERECT A COLLEGIATE SCHOOL.

WHEREAS several well disposed and Publick spirited Persons of their sincere Regard to & Zeal for upholding & Propagating of the Christian Protestant Religion by a succession of Learned & Orthodox men have expressed by Petition their earnest desires that full Liberty and Priveledge be granted unto certain Undertakers for the founding, suitably endowing & ordering a Collegiate School within his Maj^{ties} Colony of Connecticut wherin Youth may be instructed in the Arts & Sciences who thorough the blessing of Almighty God may be fitted for Publick employment both in Church & Civil State. To the intent therefore that all due incouragement be Given to such Pious Resolutions and that so necessary & Religious an undertaking may be sett forward, supported & well managed:—

BE IT ENACTED by the Govern^r & Company of the s^d Colony of Connecticut, in General Court now Assembled, And it is enacted & ordained by the Authority of the same that there be & hereby is full Liberty, Right and Priveledge Granted unto the Reverend M^r. James Noyes of Stonington, M^r. Israel Chauncey of Stratford, M^r. Thomas Buckingham of Saybrook, M^r. Abraham Pierson of Kennelworth, M^r. Samuel Mather of Windsor, M^r. Samuel Andrew of Millford, M^r. Timothy Woodbridge of Hartford, M^r. James Pierpont of New Haven, M^r. Noadiah Russel of Middletown, M^r. Joseph Webb of Fairfield, being Revrd Ministers of the Gospel & inhabitants within y^e s^d Colony, proposed to stand as Trustees, Partners or Undertakers for the s^d School, to them and their successors. To ERECT, form, direct, order, establish, improve and att all times in all suitable wayes for the future to encourage the s^d School in such convenient place or Places, & in such form & manner & under such order and Rules as to them shall seem meet & most conducive to the afores^d end thereof, so as such Rules or Orders be not Repugnant to the Laws of the Civil Governm^t, as also to imploy the moneys or any other estate which shall be Granted by this Court or otherwise Contributed to that use according to their discretion for the benefit of the s^d Collegiate School from time to time & att all times henceforward.

And be it further ENACTED by the Authority afores^d that the before named Trustees, Partners or Undertakers together with such others as they shall associate to themselves (not exceeding the number of Eleven, or att any time being less than Seven, Provided also that Persons nominated or associated from time to time to fill up s^d number be ministers of the gospel inhabiting within this Colony & above the Age of forty years) or the major Part of them, the s^d Mr. James Noyes, Israel Chauncey, Thomas Buckingham, Abraham Pierson, Samuel Mather, Samuel Andrew, Timothy Woodbridge, James Pierpont, Noadiah Russel, & Joseph Webb, undertakers, & of such Persons so chosen & associated as aboves^d att any time hereafter, HAVE and shall have henceforward the oversight, full & compleat Right, Liberty, power & Priveledge to furnish, direct, manage, order, improve & encourage from time to time & in all times hereafter the s^d Collegiate School so Erected & formed by them in such ways, orders & manner & by such Persons, Rector or Master and officers appointed by them, as shall according to their best discretion be most conducive to attaine the afores^d mentioned end thereof.

And Moreover it is ENACTED & ordered by the Governor, Council and Representatives of y^e Colony afores^d met in General Assembly—

That the s^d Mr. James Noyes, Israel Chauncey, Thomas Buckingham, Abraham Pierson, Samuel Mather, Samuel Andrew, Timothy Woodbridge, James Pierpont, Noadiah Russel & Joseph Webb, Undertakers, Trustees or Partners, & y^e s^d Persons taken from time to time into Partnership, or associated as afores^d with themselves, shall HAVE & receive & it is hereby GIVEN & GRANTED unto them, the full & just sum of one hundred & twenty pounds in Country Pay to be paid Annually & att all times hereafter until this Court order otherwise, to them & to such Person or Persons only as they shall appoint & impower to receive the same, to be faithfully disposed of by y^e s^d Trustees, Partners or Undertakers fore the end afores^d according to their discretion, which s^d sum shall be raised & Paid in such ways & manners and att such a value as y^e Country Rates of s^d Colony are & have been usually raised & Paid.

It is also further Enacted by the Authority afores^d that the s^d Undertakers & Partners & their successors be & hereby are further impowered to have, accept, acquire, purchase or otherwise lawfully enter upon Any Lands, Tenements & Hereditam^{ts} to the use of the s^d School, not exceeding the value of five hundred Pounds p^r Anñ, & any Goods, Chattels, Sum or Sums of money whatsoever as have heretofore already been Granted, bestowed, bequeathed or given,

or as from time to time shall be freely given, bequeathed, devised or settled by any Person or Persons whatsoever upon & to & for the use of y^e s^d School towards the founding, erecting or endowing the same, & to sue for, Recover & receiv all such Gifts, Legacies, bequests, annuities, Rents, issues & profits arising therefrom & to employ the same accordingly, & out of y^e estate, Revenues, Rents, profits, inco^ms accruing & belonging to s^d School to support & pay as the s^d Undertakers shall agree & see cause, the s^d Rector or Master, Tutors, Ushers or other officers their Respective annual Salaries or Allowances. As also for the encouragem^t of the Students to grant degrees or Licences as they or those deputed by them shall see cause to order & appoint.

On the 11th of November, seven of the ten Trustees of the "Collegiate School of Connecticut" thus chartered held their first meeting, at Saybrook (now Old Saybrook). They then voted to fix the College at Saybrook, and elected as Rector the Rev. Abraham Pierson, of Killingworth (now Clinton), and as Treasurer, Nathaniel Lynde, of Saybrook. They also filled up their own number by the election of an eleventh trustee, and adopted certain rules for the rector and students.*

The next meeting of the Trustees was held, according to adjournment, at New Haven, on April 8, 1702. The intervening five months, had been, so far as appears, a period of stagnation in the affairs of the School. The Treasurer chosen in November had either declined to accept the office, or had quickly resigned it; and the substitute provided in the same vote, Mr. Richard Rosewell, a West India merchant of New Haven, had been removed by death a fortnight before the present meeting. John Alling, of New Haven, was hereupon chosen his successor, and so continued till his death in 1717. In this selection of New Haven men as Treasurers, Mr. Pierpont's controlling hand is doubtless to be recognized.

The Rev. Mr. Pierson now announced his acceptance of the position of Rector, in the following terms: "that he

* For a fuller account of these events of 1701, see a paper by the editor, on "The Founding of Yale College," in vol. 3 of the Papers of the New Haven Colony Historical Society.

durst not refuse such a service for God and his generation, but submitted himself to take the charge and work of Rector upon him." In consideration of Mr. Pierson's "hitherto labour, and for his support in the Collegiate work for the present in his hand," a grant of £20 was ordered to be paid him from the money realized from the first yearly subsidy (£120 in "country pay") secured from the Colony treasury by the charter. The "work" which the Rector had now "in hand" was the instruction of Jacob Heminway, the first student in the School, and the only pupil until September.

The question of the permanent home of the School was still unsettled; and though the debates are not preserved, we trace the result of them in the recorded vote that the School shall not be placed further eastwards than Saybrook, nor further westwards than New Haven. The Rector was promised "entertainment" (*i. e.*, board and lodging) in Saybrook at the charge of the Trustees, if he should remove thither before the next meeting in September.

Major John Clark, Jr., of Saybrook, is said to have given the Trustees, on February 1, 1702, a right to two thousand acres of land in the tract bequeathed him by Joshua, the Mohegan Sachem, and early lists of the benefactors of the School seem to make this tradition a probable one; but neither in the records of this meeting nor elsewhere does any direct evidence of the gift appear.

On the last day of September, 1702, eight of the Trustees met again,—this time at Killingworth (or "Kennelworth," according to the local pronunciation). They took action to secure, if possible, the formal conveyance of a small house and lot of land,—situated in the middle of the broad plain which extends to the Point, in Saybrook, near the old burying ground,—which Mr. Nathaniel Lynde had offered for the use of the School, so long as it remained in Saybrook; but the donor did not formally pass over the property until six years later.

In September John Hart had removed from Harvard

College to the "Collegiate School of Connecticut," and other students had also been admitted; the Rector, therefore, needed assistance in giving instruction, and Mr. Daniel Hooker, a son of the late minister of Farmington, and thus a brother-in-law of the Rev. James Pierpont, was chosen Tutor. He was a graduate of Harvard of two years' standing, and about twenty-three and a half years of age; a yearly salary of £50 "country pay" (*i. e.*, £33½ in cash, or perhaps four hundred dollars of our money) was offered him, "beside the tuition money already ordered;" the last clause perhaps means that the tuition paid by the class or classes which the tutor instructed was to be his perquisite; no separate receipts of tuition occur in the Treasurer's accounts for many years to come.

The Treasurer was also directed to pay Rector Pierson £50 in "country pay," as his salary up to February 1, 1703 (probably fixing this date as marking the expiration of a year since his active duties began); with the promise of an annual salary of £120 from the time of his proposed removal to Saybrook.

The Treasurer was authorized to purchase two good paper books, one for his accounts, and one for the records. The books were bought, for £1. 19s., and the former one is still extant; but the accompanying record-book was detained at Saybrook when the School was removed, and was never restored to its lawful owners: a copy (made from the loose original minutes) preserves to us the doings of the Trustees for the first three years, and not until 1716 do the regular records begin.

Another order of this meeting was "that the Gentlemen of our Government, ministry of the Colony, Benefactors to the School, all other persons of liberal education, with the parents and guardians of the candidates be allowed auditors at the Commencement from time to time." No other vote is preserved respecting the Commencements; the first one had taken place at the Rev. Mr. Buckingham's residence in Saybrook two weeks before (September

16), but there is no evidence of a meeting of the Trustees at that time. The degree of Master of Arts was conferred on five persons, and the diploma of one of them (a son of Mr. Buckingham) still remains, having been given to the College Library in 1779. It reads as follows:

"Omnibus & singulis has literas lecturis Salutem in Domino. Vobis notum sit, Quod Stephanum Buckingham Candidatum, Secundum in Artibus Gradum desiderantem, tam probavimus, quam approbavimus; Quem examine & tentamine prævio approbatum, Nobis placet, Titulo & Gradu Artium liberalium Magistri, & ornare & decorare; Cujus hoc Instrumentum in membrana scriptum Testimonium sit. A Gymnasio Academico in Colonia Connecticutensi Nov-Anglia, Datum Say-Brookei decimo sexto Calendarum Octobris; Anno Domini MDCCII.

ABRAH : PIERSON, *Rector*.

JAMES NOYES,
NOADIAH RUSSEL, } *Inspectores*.
SAML. RUSSEL,

From this it appears that the degree was given after application and upon examination. Of the five *laureati*, four were Harvard Bachelors of Arts, of from nine to three years' standing: two of these were ordained pastors (Buckingham at Norwalk, and Salmon Treat at Preston), one was a stated preacher (Joseph Coit, at Plainfield), and the fourth (Joseph Moss) was the Rector (1699-1706) of the Hopkins Grammar School in New Haven.

Sketches, Class of 1702

**Nathanael Chauncey*, et A.M. 1702, Socius *1756

NATHANIEL CHAUNCEY, the third son and fifth child of the Rev. Nathaniel Chauncey (Harv. Coll. 1661), and grandson of President Charles Chauncey, was born in Hatfield, Massachusetts, where his father was then minister, September 21, 1681. His mother was Abigail, daughter of Elder John and Abigail (Ford) Strong, of Northampton, Massachusetts.

Our graduate's father died in November, 1685, and in the settlement of his estate his younger brother and classmate, the Rev. Israel Chauncey, offered to bring up the youngest son, Nathaniel, until he should be of age, in return for having the use of his brother's library. Accordingly, Nathaniel became a member of his uncle Israel's family in Stratford, Connecticut. He joined the Stratford Church in January, 1698, and probably received his academical training from his uncle, who was one of the founders of this College, and was in November, 1701, chosen Rector, but declined the appointment. The first Commencement of the new Collegiate School was held at Saybrook, on September 13, 1702; "at which," says President Clap, in his *Annals*, "four young Gentlemen, who had before been graduated at the College at Cambridge, and one more, who had a private Education, received the Degrees of Master of Arts." This one who "had a private education" was Nathaniel Chauncey, and it is the tradition in the Chauncey family that he had resided for a short time before Commencement with Rector Pierson, and presented himself to the Corporation as a candidate for the degree of

B. A.; but being found upon examination to be worthy of the higher degree, he was advanced at once to the grade of M. A. His diploma was in the possession of his great-grandson, the Rev. Wm. Chauncey Fowler (Y. C. 1816), of Durham, at the time of his death in 1881.

After receiving his degree he had charge of the Hopkins Grammar School in Hadley, Massachusetts, for three of the following winter months; and later taught the Grammar School in Springfield, Massachusetts, where he is supposed to have prosecuted at the same time his theological studies under the Rev. Daniel Brewer (Harv. Coll. 1687), minister of the First Parish, who had married his elder sister.

The settlement of the new town of Durham, Connecticut, was begun from Guilford and Killingworth about 1704, and Mr. Chauncey seems soon after to have begun to preach to them (probably on the recommendation of Mr. Pierson, the Killingworth minister and one of the Durham proprietors). In a fragment of his Journal, under date of May 23, 1706, he says, "I commenced preaching at Durham, the second time." The town grew slowly, and it was not until the session of the General Assembly in October, 1708, that liberty was granted to the inhabitants to embody themselves into church estate. Mr. Chauncey remained continuously from 1706, though his ordination as pastor was deferred until February 7, 1711. He continued in office until his death, February 1, 1756, "after a long fit of sickness," in his 75th year. On that occasion two sermons were preached at Durham by the Rev. Jonathan Todd (Y. C. 1732), of East Guilford, which were printed (N. London, 1756, 16°, pp. 88), and which testify to the vigor of his natural powers and the solidity of his acquirements. In the development of theological parties in Connecticut he was a leader of the "Old Light" section.

He was a Fellow of Yale College from April, 1746 (in place of the Rev. Samuel Cooke), till his resignation in September, 1752.

He married, October 12, 1708, Sarah, daughter of Captain James and Rebecca (Wells) Judson, of Stratford, who was born February 16, 1682, and died May 31, 1745. They had three sons and three daughters, the two younger sons being graduates of this College in 1740 and 1743, and the youngest daughter being the wife of the Hon. Jabez Hamlin (Y. C. 1728).

His printed works are :

1. Honouring God the True Way to Honour. A Sermon [from I Sam. ii, 30] Preach'd before the General Assembly of the Colony, May 14, 1719, The Day for the Election. New London, 1719, 12°, pp. 54. [C. H. S. Prince. Y. C.

2. Regular Singing Defended, and Proved to be the Only True Way of Singing the Songs of the Lord : by Arguments both from Reason and Scripture. N. London, 1728, 12°, pp. 54.

[C. H. S. Y. C.

This essay was read before the General Association of the Colony, and recommended by them for publication. Its place in the discussion which was then going on in New England as to a reform in sacred music, is indicated in Hood's "History of Music in New England" (Boston, 1846), in which pp. 123-137, it is largely quoted.

3. The Faithful Servant Rewarded. A Sermon . . . occasioned by the Death of the Revd. Mr. John Hart. N. London, 1732, 16°, pp. 39. [C. H. S.

4. The Faithful Ruler Described and Excited. In a Sermon [from Neh. vii, 2] Preach'd before the General Assembly of the Colony, May 9, 1734, The Day for the Election. N. London, 1734, 12°, pp. 52. [A. A. S. C. H. S. Harv. Y. C.

AUTHORITIES.

Conn. Gazette, Febr. 7, 1756. *Dwight*, *Hist. of the Strong Family*, ii, 1287. *Field*, *Statist. Account of Middlesex Co.*, 119. *Fowler*, *Hist. of Durham*, 31-51. *Fowler*, *Memorials of the Chaun-*

ceys, 93-113. *W. C. Fowler*, MS. letter, Febr. 27, 1880. *Judd*, *Hist. of Hadley*, 67. *R. D. Smyth*, *College Courant*, July 11, 1868, 20. *Sprague*, *Annals of the Amer. Pulpit*, i, 263.

Annals, 1702-03

The first notable event in the year 1702-03 was the receipt from Major James Fitch, of Plainfield, in New London County, of his deed (dated February 24, 1703) of a "certain tract or quantity of wilderness land lying . . . adjacent to the Five Mile River, nigh Woodstock . . . , containing by estimate 637 acres." This land was within the bounds of the present town of Killingly, but was exchanged in 1726 for another tract elsewhere; it was part of the donation promised by Major Fitch (then a member of the Governor's Council) at the granting of the charter; the other part of his proposal,—to give glass and nails for a College house,—does not appear to have been realized.

On March 17, 1703, a Trustee meeting was held, in Guilford, at which six members were present,—Mr. Woodbridge, of Hartford, for the first time. Mr. Pierpont brought word of the death of the Rev. Israel Chauncy, three days before, and his place was filled by the election of the Rev. Moses Noyes, of Lyme, one of the early promoters of the College. Additional salary (to the amount of £30 to April 1) was granted to the Rector.

Apart from their doings as Trustees, the gentlemen present in conjunction with the Guilford minister, the Rev. Thomas Ruggles, drew up an address to their ministerial brethren in Connecticut; this address called attention to the Westminster Confession of Faith, as approved by the Boston Synod of 1680, and suggested concurrent action in expressing to the General Assembly a desire that the same Confession be officially recommended to the people of Connecticut. The paper does not contain (as might be inferred from Rector Clap's Annals, page 12) any proposal for a Synod; nor is it clear that it had any connection with the calling of the Saybrook Synod five years later.

On September 15, 1703, there was a meeting (of only four trustees) at Saybrook, when it was agreed, on account of the larger number of students, to appoint a tutor for regular service. There were probably now, at the opening of the College year, from fifteen to twenty students in attendance; and John Hart, who this day was graduated B.A., was bespoken as "an assistant to the Rector in the place of a tutor *pro tempore*." From the amount (£5) ordered paid to Mr. Daniel Hooker for his services as tutor, it appears likely that he had only held the position for a month or two. The Rector was voted £45 salary for the six months from April 1.

Sketches, Class of 1703

**Johannes Hart*, A.M., Tutor

*1731

JOHN HART, the first actual student in the College who was advanced to the honor of a Bachelor's Degree, was born in Farmington, Connecticut, April 12, 1682, and baptized April 23. His grandfather, Stephen Hart, emigrated from Braintree, Essex County, England, to Massachusetts in or before 1632, and came to Hartford, Connecticut, in 1635; he was the leader among the settlers of Farmington, a few years later, and the first deacon of the church there. His youngest son, Thomas, was a prominent citizen of Farmington, captain of the train-band, often deputy to the General Court, and four times Speaker of the House. He married Ruth, daughter of Anthony Hawkins, of Farmington, and John was their third son and fifth child.

The father's position was such that it was natural for him to give one of his five sons a collegiate education; and John was sent to Cambridge in 1700. In that year, Daniel Hooker, son of the lately deceased minister of Farmington,

was just graduating there,—probably the first college-bred man of the town. From Cambridge John Hart was transferred to Killingworth in September, 1702, “having been educated two years in Harvard College,” says President Stiles in his Itinerary. He was received as a Senior, and graduated, alone, at Saybrook, September 15, 1703. His diploma is preserved in the Library of Yale College, and reads as follows :

Omnibus et Singulis Has praesentes perlecturis Salutem in Deo. Vobis Notum sit, quod Iohannem Hart Candidatum, Primum in Artibus gradum competentem, tam probavimus, quam approbavimus: quem Examine sufficiente prævio approbatum, Nobis placet Titulo Gradus Artium Liberalium Baccalaurei adornare et condecorare. Cujus hoc Instrumentum in membrano scriptum Testimonium sit. A Gymnasio Academico Connecticutensi 17 Calend. Octobr. 1703.

Abrah. Pierson, Rect.

Moses Noyes

Thomas Buckingham

Noadiah Russel

Inspectores.

At a meeting of the trustees of the Collegiate School, held on the day of his graduation, he was desired to be “an assistant to the Rector in the place of a tutor *pro tempore* and till the Trustees may have opportunity of further consideration.”

He accepted the office, his only predecessor in it having been his townsman, Hooker, who had served for a part of the college year just closed. As tutor, he probably had charge of the two lower classes (the college course being then of three years).

The College records for the ensuing year have an account of “discontents in some of the students for the time being, in relation to the present tutor.” The trustees, however, at their next meeting (February 22, 1703-4), voted him “our thanks for his hitherto service, and that we request his continuance there, and for his incouragement do offer him fifty pounds in country pay at country price *per annum*, and so in proportion for such time as he shall see cause to remain a Tutor, the money for the pupils [*i. e.*, the tuition

fees] included in s^d sum." He appears to have ended his teaching with the end of the College year 1704-5, having already fitted himself by graduate study with Rector Pierson for the work of the ministry.

In May, 1703, the General Court allowed the inhabitants of the east part of Guilford, who had since 1695 been legally attached to Rector Pierson's parish, because of their being five miles nearer to the Killingworth than to the Guilford meeting-house, "to provide a minister and build a meeting-house and be a society by themselves;" and the natural result of their relation to Rector Pierson was that his first graduated student and present assistant-teacher was the first minister of this colony from Killingworth parish. By 1705 the people had built their meeting-house and a dwelling-house for a pastor; before the close of the same year Mr. Hart began to preach to them, and on June 21, 1706, they gave him a formal call,—the town of Guilford at the same date granting him, in town-meeting, twenty-five acres of land, near the center of East Guilford village, "with that provision, that he settle in the work of the ministry amongst our East Guilford neighbors." He accepted the call in April, 1707, and the General Assembly at its October session having constituted the Society, a church (of thirteen male members besides the pastor) was gathered on Tuesday, November 25, and Mr. Hart ordained over it. The services were performed by the Rev. Messrs. Thomas Buckingham, of Saybrook, James Pierpont, of New Haven, Noadiah Russel, of Middletown, Samuel Russel, of Branford, and Thomas Ruggles, of Guilford.

In September, 1722, Mr. Hart joined Rector Cutler and five others in signing a famous declaration before the Trustees of the College, in which some of the signers "doubt the validity, and the rest are more fully persuaded of the invalidity, of the Presbyterian ordination, in opposition to the Episcopal." It is on record* that Hart was one of

* Letter of J. Davenport and S. Buckingham, September 25, 1722, in *Mass. Hist. Soc. Coll.* xiv, 299.

those who doubted only; and President Stiles states (on the authority of Mr. Hart's son William) that one reason for scruples about the validity of his own ordination was that Mr. Thomas Buckingham, of Saybrook, assisted, who had been ordained by laymen of his parish only, though under the inspection and approbation of the pastors of neighboring churches. The result, however, of the ensuing conference in the College Library, October 16, was to resolve his doubts, and leave him in his old relations. President Stiles, in speaking of this incident, says, "Mr. Hart is said to have been a man of the greatest ingenuity and learning of all the seven."

His ministry in East Guilford (incorporated as the town of Madison in 1826) ended with his death, in that place, after several years of tedious infirmity, March 4, 1730-31, in his 49th year. During his pastorate about eighty members were added to the church. At his funeral, March 7, a sermon was preached by the Rev. Nathaniel Chauncey (Y. C. 1702), of Durham, which was printed at New London, in 1732 (39 pp. 16mo.), with the title, "The Faithful Servant Rewarded." It gives no biographical information. His estate was appraised at about £1900 (books £35),—the most of it in lands in East Guilford, Farmington, and Middletown.

He married, March 20, 1711-12, Rebecca, daughter of John Hubbard, an eminent merchant of Boston and son of the Rev. William Hubbard, the historian. She was born November 11, 1692, and died December 7, 1715, aged 23. He was again married, August 12, 1717, to Sarah, daughter of Captain Jonathan and Sarah (Whiting) Bull, of Hartford. She was born August 25, 1687, and died February 4, 1719, aged 31. He was married again, December 6, 1720, to Mary, daughter of Judge James Hooker, of Guilford, and granddaughter of the Rev. Samuel Hooker (Harv. Coll. 1653), the minister of Farmington in John Hart's boyhood. She was born November 5, 1693, and died September 6, 1756, aged 62. By his first wife he had

one son and one daughter; by his second wife, one son; and by his third wife, four sons and two daughters. His eldest son (the Rev. William Hart) graduated at this College in 1732. His eldest daughter was the wife of the Rev. Thomas Ruggles, Jr. (Y. C. 1723), and the only other daughter who survived infancy was successively the wife of Dr. Thomas Adams (Y. C. 1737), and of the Rev. Amos Fowler (Y. C. 1753).

In the annual "Election Sermon" preached in the May following his decease, the Rev. Samuel Whittelsey (Y. C. 1705) speaks of his death as the removal of one "whose Soundness of Mind, and Piety of Life, I should more Enlarge upon, but that I might be suspected of Partiality to a Friend."

The Rev. Thomas Ruggles, Jr. (Y. C. 1723), in his History of Guilford, says of "the Rev. and Learned Mr. John Hart" that "He proved one of the first Eminence of preachers in his Day." To this testimony may be added that of the Rev. John Devotion (Y. C. 1754), who in a funeral sermon on the Rev. William Hart, son of John, speaks of the father as "a gentleman of eminent piety."

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Andrews, Hart Genealogy, 368. *J.* v, 230. *R. D. Smyth*, College Courant, July 11, 1868, 20. *Sprague*, Annals of the Amer. Pulpit, i, 260. *Pres. Stiles*, MS. Itinerary, ii, 545; iii, 58, 377; MS. 1877. *Historical Magazine*, 2d Series, "Miscellaneous" vol., 25.

Annals, 1703-04

At the session of the General Assembly in October, 1703, the students were exempted from tax-rates and military service,—an important matter, in view of the French and Indian war then raging; a request was also granted, allowing the Trustees to send through the Colony a “brief,” or authorized appeal for a contribution, to defray the expense of a tutor and possibly of erecting a building. There is no record of any returns from this permission; perhaps the war impaired too much the resources of Connecticut.

In November, 1703, Rector Pierson purchased a lot of land (six and a half acres) in Saybrook, which he held unimproved until his death. The fact seems to imply that he was looking forwards to a removal from his parish to the town where the Collegiate School was nominally located.

In February, 1704, we have the minutes of a Trustee meeting in Branford. “Sir Hart” had approved himself as tutor, and was offered £50 “country pay” *per annum* as long as he would stay, “the money for the pupils” included in the sum; from the Treasurer’s books it appears that Mr. Hart was credited with £9 “tuteridg money” during his first year of service,—implying perhaps the tuition of six undergraduates, probably the two lower classes. It is an old tradition that until 1709 or 1710, the undergraduates were divided into only three classes,—Senior Sophisters, Sophomores, and Freshmen.

“For the preventing of irreligion, idleness, and other immoralities,” a system of fines was now set up: not over eightpence for unexcused absence from Sabbath worship; for absence from prayers, not over twopence;* for omission of appointed exercises, not above fourpence; “other im-

* The corresponding penalty at the University of Cambridge, England, in 1700, was three half pence. See Monk’s Life of Bentley, i, 171.

“moralities” were to be punished, at the Rector’s discretion, by public rebuke, imposition of public confession, admonition, or fine not over five shillings; and a record of these fines was ordered to be sent to the parents from time to time. Mr. Pierson still hesitating about leaving his parish, an order was passed giving him £100 “country pay,” on or before March 25, 1704, “in case he meantime remove himself and family to Saybrook, and there settle.” With this the minutes of the Trustee-meetings end for the present.

Sketches, Class of 1704

*Johannes Russell, A.M. Harv.	*1757
*Phineas Fiske, A.M., Tutor	*1738
*Jacobus Heminway, A.M.	*1754

PHINEAS FISKE was the eldest child of John Fiske, Junior, of Wenham, Massachusetts, who married, January 17, 1681-2, Hannah, daughter of John Baldwin, of Milford, Connecticut. He was born in Milford, December 2, 1682, probably while his mother was on a visit to her relatives. His father continued to reside in Wenham, and practiced medicine, but removed to Milford in 1694 and continued there the practice of physic and surgery; as a professional man, and a parishioner of such a zealous friend of the new Collegiate School as was the Rev. Samuel Andrew, it was natural that he should send his eldest son to Mr. Pierson as one of his first pupils.

Upon graduating, the son probably returned to Milford; he was admitted to the church there, March 11, 1704-5, and may have pursued theological study with his pastor, and medical study with his father.

After John Hart gave up the tutorship, Fiske was

appointed his successor; a circular letter to the trustees from Rector Pierson, which is still extant, dated January 12, 1705-6, proposes the appointment, and the proposal is endorsed by four others of the Board,—among them, the Rev. Mr. Andrew (February 5), who says: "I concur with the rest in fixing upon S^r Fisk to be a Tutor; and have discoursed with him about it, and find him inclinable to comply with the motion, if the Trustees desire him to undertake the work."

After he had served for about a year in this office, the lamented death of Rector Pierson, at Killingworth (March 5, 1706-7), brought new responsibilities. A part of the students were instructed by the Rev. Mr. Andrew, at Milford, until Commencement; while the rest were under Mr. Fiske's care in Saybrook. In September an additional tutor was employed at Saybrook, and under this arrangement the College work continued, until Mr. Fiske laid down his office in September, 1713, having had a longer term of consecutive service than any of his successors in the first century of the College history. During six years of the time, there was no resident Rector; and of course the senior tutor's share of the responsibility of the administration of affairs was very great. Incidental testimony to his reputation is borne by President Stiles, in his Funeral Sermon on the death of the Rev. Chauncey Whittelsey (1787); to a reference to Mr. Whittelsey's success, early in life, as a College tutor, he adds in a note: "The man of seventy almost lives himself into an oblivion of his literary merit, as it was in the meridian of life After the death of Rector Pierson, and while the college was at *Say-Brook*, and destitute of a resident Rector, the Rev. PHINEHAS FISK and the Rev. JOSEPH NOYES were the pillar tutors and the glory of the college. Their tutorial renown was then great and excellent, altho' now almost lost" . . . The historian Trumbull, also, in writing of the graduates at Saybrook, says: "Notwithstanding the infant state of the College, numbers of them, through their native strength of genius

and the instructions of those excellent tutors, Mr. John Hart and Mr. Phineas Fisk, became excellent scholars."

The Rev. Dr. Samuel Johnson (Y. C. 1714) mentions in his autobiographical memoranda that the subjects in which Mr. Fiske instructed his class were Logic, Physics, Metaphysics, and Ethics.

While still in the tutorship, Mr. Fiske was licensed to preach, and began to be heard in the pulpit of the Rev. Jeremiah Hobart (Harv. Coll. 1650), the aged and infirm pastor of the church at Haddam, the next settlement north of Saybrook on the Connecticut river; and at a meeting of the inhabitants of that parish, November 25, 1712, an offer was agreed upon for his salary, if he would settle among them, providing for its eventually reaching £70 *per annum*. He removed from Saybrook directly to Haddam; although it was not until January, 1714, that he was installed as Mr. Hobart's colleague. The senior pastor died, suddenly, November 6, 1715, and Mr. Fiske continued in sole charge of the parish until his death, October 17, 1738, in the 56th year of his age. His property was inventoried at upwards of £2700.

The only publication of Mr. Fiske is the Election Sermon, preached at Hartford, May 12, 1726. The title is: "The Good Subject's Wish, or, The Desirableness of the Divine Presence with Civil Rulers," from the text Joshua, i, 17. (N. London, 1726, 16mo. pp. 38). [Copies are in the Boston Public Library, the Prince Library, and Yale College.] The most noticeable passage is a glowing tribute to the late Governor Saltonstall.

While in the office of tutor, Mr. Fiske married, July 27, 1710, Lydia, third daughter of Ensign John Pratt (blacksmith), of that part of Saybrook which is now the town of Essex. She was born February 18, 1681-2, and died July 14, 1765, aged 83. Their children were six daughters (of whom four survived their father) and one son. The son, Samuel, graduated at this College in 1743, and served as tutor with distinction. Of the daughters, the eldest married

the Rev. Moses Bartlett (Y. C. 1730); another, the Rev. Nehemiah Brainerd (Y. C. 1732); and a third was successively the wife of the Rev. Chiliab Brainerd and the Rev. Noah Merrick, both graduates in 1731.

The well-known missionary, David Brainerd, was a native of Haddam and a grandson of Mr. Fiske's predecessor, Hobart; and at the time of Mr. Fiske's death was preparing for College under his care.

Besides his duties as a minister, Mr. Fiske also practiced medicine among his people with acceptance, and the inventory of his library after his death shows a good number of medical books; he is said to have been especially skillful in the treatment of insanity and epilepsy.

According to Dr. Field, the historian of Haddam, "his talents were rather solid than brilliant." Dr. Field had in his possession, in 1814, part of a manuscript volume by Mr. Fiske, "containing a general view of the sciences."

His tombstone describes him as "a learned, faithful and zealous minister of Jesus Christ."

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Lewis, Hist. Sketch of 1st Congr. Church, Haddam, 18-21. N. E. Hist. and Geneal. Register, xi, 221; xxvii, 43. *R. D. Smyth*, College Courant, July 18, 1868, 36. *Stiles*, Funeral Sermon on C. Whittelsey, 25. *Trumbull*, Hist. of Conn., 2d ed., i, 491.

JACOB HEMINWAY was born December 6, 1683, one of twin sons, the youngest children of Samuel Heminway, from Roxbury, Massachusetts, an early settler in East Haven village, in New Haven, where he married Sarah, daughter of John Cooper (one of the leading men of the village), and where his children were born.

The East Haven families belonged to the parish of the Rev. James Pierpont, the chief father of the Collegiate School; and it was probably through his influence that the first student in the College was Jacob Heminway, a New Haven boy. President Stiles has recorded, from Mr. Heminway's own mouth, that he began to study under Rector Pierson in March, 1702, "and *solus* was all the College the first half-year."

At the time of his graduation, his father was one of the wealthiest and most influential citizens in East Haven. A petition was presented to the General Court in May, of this year, asking that the village be constituted a distinct society and have liberty to call and settle a minister. The petition was laid on the table till the October session, and was then refused; it was, however, presented again, by a committee of which Jacob Heminway's father was chairman, in October, 1705, and was then successful. Meantime, the villagers were looking about for a minister; and at a meeting held November 20, 1704, it was "voted

"1. To seek to Sir Heminway that he would give them a taste of his gifts, in order to settlement in the work of the ministry. And

"2. Voted to desire John Potter, Sen., Caleb Chidsey, and Ebenezer Chidsey, to treat with Sir Heminway, to get him if they could, to give them a taste of his gifts, in preaching the word."

At another meeting of the village a month later (December 19), "They having had some taste of Sir Heminway in preaching the word, did declare their desire to have him go on in the work of the ministry amongst us, in order to settlement; and towards his encouragement they engage to allow him after the rate of £40 by the year in pay." To the desire thus expressed Mr. Heminway acceded; and by a later arrangement, made the next month, his annual salary was fixed at £50. The experiment was so successful that in June, 1706 (the earlier services having been held in the school-house or in private dwellings), a vote was passed by the villagers to build a meeting-house twenty feet

long and sixteen feet wide, across the end of the school-house. We hear of no further events, until December 2, 1706, when a committee was appointed, at a meeting of the village, "to treat with Sir Jacob Heminway, to see whether he will go on in the work of the ministry amongst us." And the same day Mr. Heminway's answer was given, as follows:—

"Gentlemen, whereas you have given me notice by two men, that you desire me to carry on the work of the ministry in order to settlement among you, I do, therefore, hereby give you notice that so far as God shall enable me thereunto, I am heartily ready and willing to gratify these your desires upon these conditions:—
1. That you give me £50 yearly, and my wood. 2. That you build me a good convenient dwelling-house, within two years time, or give me money sufficient to do the same, one half this year ensuing, and one half the next. 3. That when it is in your power, you give me a good and sufficient portion of land.

"From my study, 2d December, 1706.

"Yours to serve,

"Jacob Heminway."

The terms proposed were accepted, and a house was built within a few months.

In May, 1707, the village received a quasi-recognition from the General Assembly as a separate township, and in May, 1709, liberty was given them to "embody themselves into church estate." It was not, however, until October 8, 1711, that the church was gathered and Mr. Heminway ordained pastor. President Stiles in his *Itinerary* (iii, 143) preserves the fact that the charge on this occasion was given by the Rev. Samuel Andrew, of Milford. In 1714 it was voted to build a new meeting-house, thirty by forty feet; it was not, however, begun until 1718, and was first occupied in October, 1719.

Mr. Heminway continued sole pastor of the church until his death, in East Haven, October 7, 1754, in his 71st year. He preached the annual Election Sermon, at Hartford, May 8, 1740, and it was published (N. London, 1740. 16mo. pp. 32) with the title, "The Favour of God the best

Security of a People, and a Concern to Please Him, Urged" (from Proverbs xvi, 7). The tone of the sermon is one of admonition, induced by the military preparations which the colony was forced into by the expedition just ordered against the Spanish West Indies. It is plain, solid, and practical, without any attempt at striking effect. [Copies in Harvard and Yale Libraries.]

In 1743 he was the Moderator of the General Association at its annual meeting, and in February, 1745, he joined with other members of the New Haven County Association in its printed "Declaration concerning the Rev. Mr. George Whitefield." The "Great Awakening" of 1740, and the revival measures which Whitefield and his friends prosecuted, found no favor with the "Old-Light" minister of East Haven.

He married, May 3, 1712, Lydia, daughter of Captain Alling Ball, Jr., of East Haven. She died March 6, 1738, aged 57 years. His second wife, Sarah, survived him. His only child (by his first marriage) was a daughter, Lydia, who married Hezekiah, the youngest son of the Rev. James Pierpont, of New Haven; after her first husband's early death she was again married to Theophilus Morgan, of Killingworth.

In Mr. Heminway's will, dated April 21, 1746, he bequeathes £20 to the church in East Haven "for the support of the Lord's Table among them," and £5 to his daughter; the rest of his estate is given to his wife, with a reversion of the real estate to his grandchildren by his daughter's first marriage. The reason of this somewhat singular testament, is reputed by family tradition to be the fact that his daughter's second husband was a member of the Church of England. The estate was valued at £6556; it is remarkable that no books are mentioned in the inventory.

At the time of his death there were but two ministers in Connecticut who could look back on a longer term of pas-

toral service,—Timothy Edwards, of Windsor, and Anthony Stoddard, of Woodbury.

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Dodd, E. Haven Register, pp. 62-66, 104, 124, 126, 167. *Havens*, Centennial Discourse at East Haven, 15, 16. *Savage*, Geneal. Dict. ii, 401. *R. D. Smyth*, College Courant, July 18, 1868, 36. *Pres. Stiles*, MS. note on Triennial Catalogue of 1784.

JOHN RUSSELL was born January 24, 1686-7. His father, the Rev. Samuel Russel, was a son of the Rev. John (Harvard Coll. 1645), of Hadley, Massachusetts, known in New England history as the protector of the regicides, and was himself graduated at Harvard in 1681. While preaching in Deerfield, Massachusetts, he was invited (February 1, 1685-6) to preach in the town of Branford, Connecticut; the people agreed, October 11, 1686, to settle him as pastor, and the words of a vote passed December 9, with reference to his pay for the year and to pay for his board before he came with his family, seem to imply that his removal was accomplished by this date. If this is so, the eldest child of the family, John, was probably born in Branford; the mother being Abigail, daughter of the Rev. John Whiting (Harv. Coll. 1653), of Hartford.

The Rev. Samuel Russel being among the most forward in the movement which gave birth to the College, it would be natural that his son should be among the earliest applicants for training.

He resided, all his life, in Branford, where he was one of the most prominent and useful inhabitants, bearing worthily all the civil and military offices in the gift of the people. He was town-clerk from 1709 to 1721, and again from 1748 until 1757. He was also justice of the peace, from 1728, and an officer of the militia, rising to the rank of Lieutenant-Colonel (in 1752). He was a Deputy to the General Assembly at forty-five sessions between 1714 and

1753, serving as clerk for most of the time from 1726 to 1741, and as Speaker in 1751.

From June 7, 1733, until his death, Colonel Russell was one of the deacons of the First church in Branford, and he earnestly and faithfully supported his pastor, the Rev. Philemon Robbins, in his difficulties (1742-48) with the Old-Light ministers of the New Haven County Conso-ciation.

He died in Branford, July 7, 1757, aged 70 years, and was buried the succeeding day. His estate was appraised at about £3400.

He married, December 17, 1707, Sarah, eldest child of Thomas Trowbridge, Jr., of New Haven.

She was born November 26, 1686, and died January 23, 1761, aged 74. Of their eight children, one son and three daughters survived their parents. Their daughter Mary married the Rev. Thomas Canfield (Y. C. 1739), of Roxbury, Connecticut. Another daughter married Captain Ezekiel Hayes, of New Haven, and became the great-grandmother of President Hayes.

In the year of Colonel Russell's graduation at Saybrook, his cousin of the same name was graduated at Cambridge; and some confusion has arisen, since the Yale graduate appears also to have received an honorary master's degree from Harvard a few years later. (The words, *Mr. Cant. Nov.* are attached to his name in the Yale Catalogue of 1724.) The John Russell who was graduated at Harvard College in 1704 was the eldest son of the Rev. Jonathan Russell (Harv. Coll. 1675), of Barnstable, Massachusetts, where he was born, November 3, 1685. He studied medicine, and lived in Barnstable, where he died, August 25, 1759. It is certain that he never received any degree from this College, though he is marked "*et Yal.*" in the Harvard Triennials of 1833 and later.

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Goodwin, Geneological Notes, 332. 1868, 36. *Trowbridge Genealogy*, 31.
R. S. Smyth, College Courant, July 18,

Annals, 1704-05

The only existing papers which throw light on the condition of the Collegiate School for the year 1704-05 are two which relate to the uncomfortable position of the Rector, whose time was divided between two conflicting sets of duties: on the one hand, the Trustees were urgent that he should remove to Saybrook and build up the School there, although they could offer but uncertain encouragement for a sufficient salary; on the other hand, the people of Killingworth were as naturally unwilling that their pastor should be taken from them, and already grumbled audibly at the presence of the scholars in their quiet farming village and at the pastor's time which belonged to the parish being given to the instruction of youth. The students (who never reached twenty in number) were lodged and taught in the Rector's own house, which is thus described in Dr. Stiles's Diary for September 18, 1779:—

"I viewed the Remnant of the Building in Killingworth about ten rods East of the Meetinghouse, commonly called the *old or first College*, being Rector Pierson's House, in which he lived and the scholars resided and studied the first five years till his Death . . . It was a double two-story house now converted into a Barn."

Sketches, Class of 1705

*Johannes Pickett, A.M.	*1738
*Azarias Mather, A.M., Tutor	*1737
*Samuel Whittelsey, A.M., Socius	*1752
*Samuel Cooke, A.M., Socius	*1747
*David Parsons, et Harv. 1705, A.M. et Harv. 1715	*1743
*Samuel Pomeroy	*1744

SAMUEL COOKE, son of Thomas Cooke, Jr., and Sarah (Mason) Cooke, of Guilford, Connecticut, was born in Guilford, November 22, 1687. His father died suddenly in 1701, before the son entered College, and the General Court granted, in May, 1703, a petition from the boy and his guardian (John Parmelee) for the sale of a house and lot to gain funds to carry out "the great desire of Thomas Cooke, deceased, to bring up this his son to learning."

He perhaps studied divinity immediately after graduation. In January, 1707, he became the rector of the Hopkins Grammar School in New Haven, and held that position at a salary of £60 a year, also occasionally preaching, until the close of the year 1715. He was also a deputy to the General Assembly from New Haven, for the six sessions from October, 1712, to May, 1715, serving as Clerk of the House for the last five. He married, November 30, 1708, Anne, only daughter of John Trowbridge, of New Haven, and granddaughter of Governor Leete, of Guilford.

In 1714, the church in Stratfield (a parish composed of part of Stratford and part of Fairfield, but now absorbed in the city of Bridgeport), Connecticut, lost by death (December 31) its first pastor, the Rev. Charles Chauncey; and on June 16, 1715, a call was extended to Mr. Cooke to become his successor. The church in New Haven was also pastorless, owing to the death (November 22, 1714) of the Rev. James Pierpont; and on July 1, 1715, this society met "to nominate a man to carry on the work of the ministry on probation." Mr. Cooke was put in nomination, and the place was probably more attractive to him than was Stratfield; but the vote stood 86 for Mr. Joseph Noyes (Y. C. 1709) to 45 for Mr. Cooke.

Accordingly the call to Stratfield was accepted, July 11, and Mr. Cooke appears to have begun his ministry there at once, though fulfilling his engagement with the New Haven Grammar School, until the end of the year 1715. His ordination is said to have taken place February 14, 1715-16. The salary was £100 a year, with firewood.

He retained this pastorate until his death, December 2, 1747, at the age of 60. His latter years were troubled by an alleged backwardness on the part of his people to make good the salary promised him; and after his death his executors brought suit for the sum of £3000 arrears due his estate.

In 1717, at the very beginning of his ministry, a new meeting-house was erected, which was used until the present century. In the events which followed the great revival of 1740, Mr. Cooke was a zealous advocate of what were known as "New Light" measures; and particularly, in May, 1742, he took an active part in the organization of a new church in New Haven. He had been, since September, 1732, one of the Trustees of the College, but the predominant "Old Light" convictions of the other trustees led finally to the following vote, found in the original records of the Corporation for September, 1745: "Whereas this Board have at this and former meetings signified to Mr. Cooke their dissatisfaction with sundry things in his conduct, and he could not conveniently tarry to make any distinct answer thereunto at this time by reason of sickness in his family, Voted that the President with the rest of the standing Committee of this Board be desired to signify to Mr. Cooke the reasons of their dissatisfaction in writing and desire his answer thereunto."

It is but fair to read between the lines, and bearing in mind that this was the first meeting convened after the new charter of 1745 had passed the legislature, which gave power (not in the former charter) to six of the Trustees to remove a Trustee from his place, we may conclude that the writing sent to Mr. Cooke forced upon him the resignation of his trusteeship, which was announced to the Corporation at their next meeting, in April, 1746.

The New Haven County Association of Ministers had previously, September 25, 1744, sent a letter to Mr. Cooke "signifying their uneasiness with, and offence at the proceedings of s^d Mr. Cooke, etc., in pretendedly gathering a

Church among the Separatists at New Haven in opposition to the pastor and 1st church there." His letter in reply was voted "not satisfactory," September 24, 1745.

On the other hand, the Fairfield Eastern Association of Ministers, in which Mr. Cooke was a leading member, passed, April 15, 1746, a series of resolutions, evidently bearing reference to his citation before the Trustees, and to this effect: in view of the Assembly's having granted

"a new College Charter with large privileges and a new form of government, and particularly by investing the newly incorporated body with powers of taking away as well as giving College honors, as the said Corporation see just cause: Therefore,

"1. Voted and Agreed, That no present or future member of this Association shall be looked upon by us obliged to answer before sd. authority for any such fact or facts as were committed by such member before sd. Corporation's Investiture with such new authority.

"2. Voted and Agreed that no member of this Association is obliged to answer to sd. Corporation for any of their Doctrines or Conduct as ministers of the gospel. . . ."

"He was," says his present successor, "a man whose personal dignity was long remembered in the parish, and was held in the highest respect—somewhat in fear. He was accustomed to wear a ministerial dress, as to which he was particularly careful. This comprised a heavy curled wig, black coat and small clothes, shoes with silver buckles, and over all a black gown or cloak."

His first wife was born July 22, 1688, and died August 11, 1721; and he married, May 3, 1722, Esther, daughter of Nathaniel Burr, and widow of John Sloss, both of Fairfield; she died in less than a year. He married, thirdly, Elizabeth, daughter of Joseph Platt, of Norwalk, Connecticut, born December 2, 1701, and died May 16, 1732, "of an apoplexy;" and fourthly, August 6, 1733, Abigail, daughter of the Rev. Samuel Russel (Harv. Coll. 1681), of Branford, and widow of the Rev. Joseph Moss (Harv. Coll. 1699), of Derby, Connecticut, who survived him. His children were, three sons and four daughters by his

first wife, and three sons by his third wife. Three of his sons, Samuel, William, and Joseph Platt, graduated at this College, in 1730, 1747, and 1750, respectively. One of his daughters married the Rev. Robert Silliman (Y. C. 1737).

The inventory of his estate amounted to £2787; it included 61 books and 173 pamphlets.

He published two sermons:—

1. *Necessarius. The Continuance of an able and Godly Minister very needful to a People.* A Sermon [from Phil. i, 24] Preached at the Funeral of Rev. John Davenport [Harv. Coll. 1687], of Stamford. N. Y., 1731. 16°, pp. 62.

[*M. H. S. N. H. Col. Hist. Soc. Prince. Y. C.*

2. *Divine Sovereignty in the Salvation of Sinners, consider'd and improv'd.* In a Sermon [on Ex. xxxiii, 19] Preach'd before the Eastern Association of Fairfield County, on a publick Lecture in Danbury, July 29th, 1741. Bost., 1741. 16°, pp. 40.

[*A. A. S. A. C. A. C. H. S. Prince. Y. C.*

This sermon was introduced into a spirited controversy between two other early graduates of the College,—Jonathan Dickinson and Samuel Johnson. Johnson published (1744) "A Letter from Aristocles to Authades, concerning the Sovereignty and Promises of God," and Dickinson, in replying (1746) with "A Vindication of God's sovereign free Grace," interpreted Johnson's imagined antagonist Authades as Mr. Cooke, whose views (as printed in this sermon) he certainly seemed to be controverting; Johnson, however, in "A Letter to Mr. Jonathan Dickinson," disclaimed the intention of a precise reference to Cooke's sermon.

Besides these sermons should be mentioned:—

3. *Invitations to the Rev. Mr. Whitefield from the Eastern Consociation of the County of Fairfield.* With a Letter from the Rev. Mr. Samuel Cooke, of Stratfield, to a Minister in Boston. Concerning the former Success of Mr. Whitefield's Ministry there. Bost., 1745. 4°, pp. 8. [*A. A. S. Brit. Mus. Y. C.*

This pamphlet contains a letter by Mr. Cooke to one of the Boston ministers, dated May 15, 1745. This letter is an urgent appeal that Mr. Whitefield may come and preach in the churches of Fairfield County; and to show the spirit of some of these churches he prefixes a vote of the Consociation at a meeting held in Stratfield, October 7, 1740, of which he was moderator, and a letter prepared in accordance with the vote by the Moderator and Scribe, inviting Whitefield.

This publication was quite possibly an additional motive for the action taken in September, 1745, by the College Trustees.

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- Bacon*, Hist. Discourses at N. H., 199, 220, 232. Conn. Colony Records, iv, 424. Conn. State Library, Hartford, MSS. on Private Controversies, vol. 6. *Dutton*, Hist. of the North Church, N. H., 31. *C. R. Palmer*, Hist. of 1st Church in Bridgeport, 6, 7. *C. R. Palmer*, MS. letters, 1876-77. *R. D. Smyth*, College Courant, July 18, 1868, 36. *Pres. Stiles*, Eccl. Hist. MSS., 99. Trowbridge Genealogy, 30, 31.
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AZARIAH MATHER, son of the Rev. Samuel Mather (Harv. Coll. 1671), one of the original Trustees of the College, and the minister of Windsor, Connecticut, was born in Windsor, August 29, 1685. Of his brothers, one (Samuel) graduated at Harvard in 1698, and another (Nathaniel) at Yale in 1715. His father, the eldest son of Timothy Mather, of Dorchester, Massachusetts, was a first cousin of Cotton Mather, of Boston. The mother of our graduate was Hannah, daughter of Governor Robert and Jane (Tapp) Treat, of Milford, Connecticut.

After graduation he probably studied divinity with his father. At Commencement, September, 1709, he entered on a tutorship in the College at Saybrook (now Old Saybrook), where he found the pulpit of the village church vacant by the recent death (April 1) of the Rev. Thomas Buckingham. He was probably at once employed also to preach; for the town at a meeting held December 2, called him to be their pastor. After some delay and adjustment of the offers of salary (March 27, 1710, £80 in "country pay" offered yearly for two years, £100 for the next two, and after that £120), he gave his acceptance, June 13, 1710. He finished his year's service in the College, and was ordained over the church on November 22; and on the 5th of the next month he married Martha Taylor, probably daughter of Daniel Taylor, Esq., of Saybrook, and sister of the Rev. Daniel Taylor (Y. C. 1707).

He was dismissed from his charge in June, 1732 ("removed by a council," says his successor, the Rev. William Hart), but continued to reside among his former people, and there died February 11, 1736-7, in his 52d year.

His tombstone describes him as "a faithfull minister, a generall scholar, an eminent Christian, a very great sufferer, but now in glory a triumphher." The following lines are also engraved on the stone :—

"He many weeks felt Deaths attacks,
But fervent prayers kept him Back ;
His faith and patience 'twas to try
And learn us how to live and die.
Haveing the wings of faith and love
And Feathers of an holy dove,
He bids this wretched world adiew
And swiftly vp to Heaven flew ;
Disturb not then his Precious Dust
With censors that are most unjust."

The reference in the last couplet is said to be to some charge of irregularity of conduct which caused his dismission.

Dr. Field says of him : "As a linguist he greatly excelled, and was an able divine." Mr. Hotchkiss, ordained his successor in 1783, describes him as "a very pungent preacher, and fearless reprover."

He printed seven sermons :

1. *Wo to Sleepy Sinners, or a Discourse upon Amos vi, 1, begun at a Lecture in Say-Brook, January 16, 1719, 20.* N. London, 1720. 16°, pp. 29. [A. A. S. B. Ath. Prince.

2. *None but Christ. A Discourse on John vi, 67, 68. Preach'd Privately, to a Religious Society in Say-Brook.* N. Lond., 1722. 16°, pp. 22. [A. A. S. Y. C.

3. *The Gospel Minister Described, by the Important Duty of his Office, and Directed in the Faithful Discharge of it, in a Sermon [from 2 Cor. v, 20] Delivered at Newent . . . December 10th, 1723, at the Ordination of the Rev. Daniel Kirtland.* N. London, 1725, 16°, pp. 32. [C. H. S. Harv. M. H. S. Y. C.

4. Good Rulers a Choice Blessing. A Sermon [from Eccl. x, 17] Preached before the Great and General Assembly, May 13, 1725. The Day for the Election. N. London, 1725. 16°, pp. 48.
[A. A. S. C. H. S. M. H. S. Prince. Y. C.]

This election-sermon shows abundant learning, and is remarkably vivacious in style. It has an ardent tribute to Governor Saltonstall (who had died within the preceding year), and a strong appeal for better salaries for the ministers of the colony.

5. The Sabbath-Day's Rest Asserted, Explained, Proved, and Applied. Boston, 1725. 16°, pp. iv, 38. [A. A. S. Prince.]

This is a sermon from Exodus xxxv, 2, with "An Attestation" by Cotton Mather prefixed. It is quite racy and practical; special paragraphs on "Unnecessary Sailing upon the Sabbath," and "Unnecessary Folding and Feeding or Keeping of Sheep," give a local tinge to the homily.

6. A Gospel Star, or Faithful Minister. A Discourse [from Rev. i, 20] had at the Ordination of the Rev. Mr. George Beckwith in the North Society of Lyme, January 22, 1729-30. New London, 1730. 16°, pp. 18. [C. H. S.]

7. A Discourse [from Isa. lvii, 1, 2] concerning the Death of the Righteous, had at Lyme; Occasion'd by the Decease of the Rev. Moses Noyes. N. Lond., 1731. 16°, pp. 24. [Y. C.]

A Sermon, in Latin, on being "Baptized for the Dead," from 1 Cor. xv, 29, is mentioned as a specimen of his talents by his successor, Mr. Hotchkiss; but he may have seen it in manuscript only; no copy in print seems to have been heard of.

His wife survived him, with one son and four daughters. The estate was appraised at £1130, and his books, over 200 in number, besides 100 pamphlets (valued at £71), are all entered in the inventory with full titles.

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| <i>Field</i> , Statistical Account of Middlesex County, 96. | <i>Goodwin</i> , Geneal. Notes, 151. | <i>F. W. Hotchkiss</i> , Half Century Sermon, 9. | <i>McCall</i> , Centennial Sermon, 3. | <i>R. D. Smyth</i> , College Courant, July 18, 1868, 36. | <i>President Stiles</i> , MS. Itinerary, iii, 120, 122, 123. |
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DAVID PARSONS was born in Northampton, Massachusetts, February 1, 1679-80, the fourth son and fifth child of Joseph Parsons, Jr., judge of the Hampshire County Court, by his wife Elizabeth, daughter of Elder John Strong of Northampton. His brother Joseph had graduated at Harvard in 1697, and probably David spent his whole course there; his name appears on both the Harvard and Yale catalogues as a regular graduate of the year 1705, but he probably received the master's degree only at Saybrook. That he should have been honored with this compliment, or should have solicited it, in Connecticut, may be due to the fact that his first cousin, Samuel Pomeroy, was a member of the Yale class of 1705, and that another cousin, Nathaniel Chauncey, had received a degree here in 1702.

He studied theology, and on the 22d of October, 1707, being then of Springfield, Massachusetts, married Sarah Stebbins, of the same place. In the fall of 1708 (being then on Long Island) he was applied to, to supply the pulpit in Malden, Middlesex County, Massachusetts, vacant since the death of the Rev. Michael Wigglesworth, June 10, 1705. He first preached there on Sunday morning, October 24 (another candidate preaching in the afternoon), and was called to settle by the church the next day; the town concurred October 27, and fixed the salary at £60 *per annum*. The call was hastened by the fact that the town had already been presented to the Court for being so long without a minister. He was ordained in the summer (after May 15) of 1709, and was dismissed, by recommendation of a council (probably after some difficulties had arisen between him and his people), early in 1721.

Several of his parish were among the settlers of the new township of Leicester, Massachusetts, and at a town-meeting held there, November 28, 1720, he was invited to be their minister, at a salary of £60. The offer not being accepted, another proposition dated January 13, 1720-21, offering £75 salary, obtained a more favorable reply, and the agreement to this effect was finally made on March 30.

He removed from Malden, and was installed September 15. But the town was poor, and neglected, or more probably was unable, to meet the engagements with its minister. As early as 1725 he petitioned the legislature for relief, and again in 1726; so that in January, 1727, the town voted its willingness "that Mr. Parsons should remove." He was disinclined to any compromise, and in 1728 began a lawsuit for the arrears of his salary. This step produced retaliatory measures, and the town voted, January 2, 1728-9, not to support him any longer, and to concur with the church in deposing him. The law, however, favored the minister, and an appeal to the General Court only succeeded (in 1731) in the passage of a resolution for the relief of the town, which Governor Belcher vetoed. After a long and bitter strife, some mediators from Worcester succeeded in January, 1735, in bringing the two parties to consent to a mutual council of churches, which in March following met and dismissed the pastor. The records of the town, however, show that he still continued to contend for what he considered his rights. He was presented before the Court of General Sessions for the county, in February, 1736, for making a disturbance in public worship in the preceding April, and was fined 25 shillings. He soon removed to Belchertown, then called Cold Spring, Massachusetts, but returned to Leicester to die. By his special direction he was buried apart from his former people, in a grave dug upon his own farm, and the headstone records that "after many years of hard labor and suffering, he was laid here, October 12, 1743, aged sixty-three." His wife "Sarah Parsons died June ye 17, 1759, aged seventy-three." Of their children, four sons and one daughter, the eldest was David Parsons (Harv. Coll. 1729), the first minister of Amherst, New Hampshire.

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| <p>Amer. Quart. Register, x, 193. Bi-Centennial Book of Malden, 159, 190, 201. <i>Draper</i>, Hist. of Spencer, 79. <i>Dwight</i>, Strong Genealogy, ii, 1292,</p> | <p>1297. N. E. Hist. and Geneal. Register, i, 267. <i>Washburn</i>, Hist. of Leicester, 75, 387. Worcester Society of Antiquity's Collections, No. 18, <i>passim</i>.</p> |
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JOHN PICKETT, son of Adam and Hannah Pickett, was born in New London, Connecticut, July 28, 1685. His father and mother were first cousins, through their mothers, who were daughters of Jonathan Brewster, of New London, the eldest son of Elder William Brewster, of Plymouth.

Adam Pickett, who had inherited a large estate from his father, a merchant of New London, was lost on a voyage to Barbadoes in 1691. The education of his elder son was entrusted to the boy's maternal grandfather, Captain Daniel Wetherell, at that time the most prominent citizen of New London, and one of the leading laymen of the colony. It is owing to this that John Pickett's name heads the list of his class in family rank.

He was further trained by his grandfather as a lawyer, and probably followed that profession to some extent, being the first graduate of the college to be so classed. He seems also, like his father, to have engaged in trade. From 1710 to 1724, as often as Governor Saltonstall held Council in New London, John Pickett's name almost invariably appears in the record as one of the "judicious, able freemen," whom the Governor called, as authorized by law, to sit with him. For eighteen years before his death he was clerk of the County Court, and in May, 1727, was a deputy to the General Assembly.

He died in New London, December 9, 1738, aged 53. His will was dated four days earlier. The estate was inventoried at £8,282.

He married, October 21, 1706, Elizabeth, widow of John Christophers, of New London (whom she married, July 28, 1696, and who died February 3, 1703), and daughter of John Mulford, of Long Island. She predeceased him, as did one of their sons. Their son John graduated at this college in 1732, and two daughters also survived their father.

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Caulkins, Hist. of N. London, 286. *Savage*, Geneal. Dict., iii, 423.

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SAMUEL POMEROY (or PUMROY) was born in Northampton, Massachusetts, September 16, 1687, the only child of Deacon Medad Pomeroy, of Northampton, by his second marriage with Abigail, daughter of Elder John Strong, of Northampton, and widow of the Rev. Nathaniel Chauncy (Harv. Coll. 1661), of Hatfield. He was therefore a half-brother of Nathaniel Chauncey, Jr., who received a degree from this College in 1702, and of Sarah Chauncey, who married Samuel Whittelsey, also a graduate in 1705.

He studied theology, probably with the Rev. Solomon Stoddard (Harv. Coll. 1662), of Northampton, and was married, July 23, 1707, to Lydia, daughter of John and Thankful (Woodward) Taylor, of the same town.

In July, 1708, he was called to the pastorate of the church in Newtown, Queens County, Long Island; and in the following September he removed thither and began his life-work. He was ordained at Northampton, November 30, 1709, the Rev. Mr. Stoddard, the Rev. John Williams, of Deerfield, and the Rev. William Williams, of Hatfield (both Harv. Coll. 1683), joining in the service. At this time the church was of the Congregational order; but in September, 1715, Mr. Pomeroy applied for admission to, and was "heartily and unanimously accepted" by, the Presbytery of Philadelphia, through the influence of a neighboring clergyman, and two years later he united with others in organizing the Presbytery of Long Island. His ministry was a prosperous one, and he sustained the character of a systematic, learned, and eminently pious man. He is said to have prepared a number of pupils for admission to College. His wife died February 3, 1721-22, in her 43d year, and he married three years later, Elizabeth, eldest daughter of the Rev. Joseph Webb (Harv. Coll. 1684), pastor of the First Church in Fairfield, and one of the original trustees of Yale College. She was born February 14, 1696-7, and survived him twenty-four years, dying at the age of 71. His children (by his first mar-

riage) were three daughters, who all married, and two sons who died young.

He preached for the last time on Sunday, May 20, 1744, and the same evening was seized with a mortal illness. The inscription on his tombstone is as follows :

" Here lies the body of y^e Reu^d
 • Mr. Samuel Pomeroy who dep^d
 This life the 30th of June, 1744,
 In the 57th year of his age.
 Kind earth keep safe my sleeping dust,
 Till Christ shall raise it with the Just ;
 My ministerial work is done
 For you dear people of Newtown.
 Years almost thirty-six I try'd
 To spouse you for Christ Jesus bride ;
 If you do still refuse to hear,
 Gainst you at last I must appear,
 When Christ shall come to raise the Dead
 And call me from this gloomy bed."

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Dwight, Strong Family, ii, 1280. 39. *Riker*, Annals of Newtown, *passim*. *Fowler*, Chauncey Memorials, 91. *Webster*, Hist. of the Presbyterian Church, 353.
Prime, Hist. of L. I., 302. Records of the Presbyterian Church (1706-88),

SAMUEL WHITTELSEY was born in Saybrook, Connecticut, early in the year 1686. He was the youngest child of John Whittelsey (believed to have been the first immigrant of the name) and of his wife Ruth, daughter of William and Jane Dudley, of Guilford, Connecticut. His father died in April, 1704, while he was a Junior in College.

He was prepared for College at New Haven, by Joseph Moss (Harv. Coll. 1699), then Rector of the Hopkins Grammar School.

After his graduation he probably remained with Rector Pierson at Killingworth for the study of divinity ; and

when the people of the Rector's former parish in Newark, New Jersey, were in want of a candidate for their pulpit, and committed (February 19, 1706) the task of getting a man for trial to the Rector's younger brother, Theophilus Pierson (a member of the congregation), the young theologian was sent to them, and the town voted, May 17, 1706, "to improve Mr. Samuel Whittelsey in the work of the ministry among us for the space of a year." The trial seems to have been but moderately satisfactory; for though the town voted, March 31, 1707, to retain him for the coming year with a yearly salary of £65, and that they "were willing to be helpful to Mr. Whittelsey, in procuring a settlement for him in convenient season," he saw fit to decline the proffer, and left them soon, probably at the close of the year 1707. In 1708 he began to preach to the church in Wallingford, Connecticut, the first pastor of which, the Rev. Samuel Street (Harv. Coll. 1664), was now disabled by age and infirmity. In April, 1709, the town made him an offer of settlement, in accordance with which he was ordained colleague-pastor, May 17, 1710 (preaching his own ordination-sermon, from 2 Cor. iv, 7), and after Mr. Street's death (January 16, 1717) he continued sole pastor until his own death, in that place, April 15, 1752, in the 66th year of his age. From December, 1732, until his death, he was one of the Trustees of the College.

He married, July 1, 1712, Sarah, the half-sister of his classmate Pomeroy, and the youngest daughter of the Rev. Nathaniel Chauncy (Harv. Coll. 1661), of Hatfield, Massachusetts. She died in Wallingford, October 23, 1767 (says her gravestone), aged 84 years. They had four sons and four daughters. The two elder sons (Revs. Samuel and Chauncey) graduated at this College in 1729 and 1738; the two younger were honored citizens of Wallingford. Two of the daughters died in youth, and the others married respectively Colonel Elihu Hall (Y. C. 1731) and the Rev. Dr. James Dana (Harv. Coll. 1753).

In August, 1710 (just after his ordination), he was

chosen by the General Assembly chaplain of the Connecticut forces on the expedition to Nova Scotia, which resulted in the capture of Port Royal, or Annapolis; but he did not accept the appointment. In July, 1711, he was again invited by the Governor and Council to go as chaplain in the expedition to Canada, but declined.

In October, 1722, he was one of the company of seven who signified to the Trustees of Yale College their doubt or disbelief of the validity of Presbyterian ordination; but he was not of the minority which after the public debate went over to Episcopacy.

He published four sermons, viz :

1. The Regards due to such as have been Eminent and Useful. A Discourse [from 2 Chron. xxiv, 16] Occasioned by the Death of John Hall, Esq. [a distinguished citizen of Wallingford, and a member of the Governor's Council.] Boston, 1730. 16°, pp. 34.

[*A. A. S. B. Ath. B. Publ. C. H. S. Harv. M. H. S. Prince.*]

2. The woful Condition of Impenitent Souls in their Separate State. A Sermon [from Luke xvi, 22, 23] Preach'd to the Old or first gather'd church in Boston, April 4, 1731. Boston, 1731. 16°, pp. viii, 23.

[*A. A. S. B. Ath. C. H. S. Harv. M. H. S. Prince.*]

There is a Preface, by the Revs. Thomas Foxcroft and Charles Chauncy, which speaks of him as "a Person of distinction for Learning and Abilities," and ends with this paragraph:—

"And we take this Occasion to express our Joy in the Increase and Flourishing of Yale-College, which may well boast of being the happy Mother of an Author, who stands in the first Rank of her learned Sons, and who is (we think) the only Instance, as yet, of a Father and his Son named in her Catalogue of Graduates." . .

3. A Publick Spirit Describ'd & Recommended. In a Sermon [from Phil. ii, 4, 5] Preached before the General Assembly . . May 13, 1731. The Day for the Election. N. London, 1731. pp. 45. 16°.

[*C. H. S. Harv. Prince. Y. C.*]

It may be noted, as evidence of the respect paid to him, that a practical suggestion is made in this sermon, that some provision be made by the Assembly to prevent such unhappy contentions as had become customary in regard to the location of new meeting-houses in the various towns; and as a direct result of this suggestion, we find that the Assembly passed at this session an elaborate

Act giving particular directions to be observed thereafter respecting the erection of meeting-houses.

4. A Sermon [from Hebr. xiii, 17] preached at the Ordination of Mr. Samuel Whittelsey, Jun. At Milford, December 9, 1737. Boston, 1739. 8°, pp. 32.

[*B. Ath. Brown. C. H. S. N. Y. H. S. Y. C. (imperfect).*]

Four of his familiar letters to his brother-in-law, the Rev. Nathaniel Chauncey, are printed in the "Chauncey Memorials."

At the time of Mr. Whittelsey's death, Ezra Stiles, then a tutor, afterwards President of Yale College, whose father was Mr. Whittelsey's nearest ministerial neighbor and thoroughly in sympathy with his views, drew up a "character" of him, which was printed in the Boston Postboy, May 11; part of it is here copied from Dr. Stiles' own manuscript:

"He was a Gentleman of a penetrating Genius, solid Judgment and extensive understanding; indefatigable and unwearied in his application to study and liberal Inquiry; by which his acquaintance with the sciences became extensive, his knowledge universal, and in moral Wisdom he had few equals. Under the influence of Christian principles his Soul flamed with diffusive Benevolence; he lived the Religion he inculcated, and recommended it by the powerful charms of a virtuous example. His talents as a preacher were singular; being Master of an engaging Elocution and address, and in compositions judicious and instructive; he ministered intellectual food, and entertained his audience with the beaten Oyl of the Sanctuary. . . . As a private Christian he was exemplary, virtuous and pious; had a natural Reservedness of Mind which rendered him singular in bearing Injuries, which the best can't escape; and when reviled he reviled not again, but retaliated Ingratitude with that Meekness and Goodness, which extorted Veneration from the *partial*, as well as obtained a cheerful Tribute from the candid Judges of Merit. Nor less eminent was his patience, especially in the lengthened Illness which finished his life. The supports of Religion and a well-regulated Life shone in the steady Calmness and Composure of his Temper during his last illness; while a *Mortification* [in his legs and feet] arising from ill state of Blood, and general Disorder of Body, preyed upon him, and in a gradual Decline extinguished his Life."

His kinsman by marriage, the Rev. Dr. Charles Chauncy, of Boston, sent Dr. Stiles in 1768 a letter of reminiscences

of the eminent men whom he had known in New England, and includes this paragraph :

"I had like to have forgot Mr. Sam'l Whittlesey of Wallingford. My acquaintance with him began in the year 1721, the year I took my first degree at College. I went that year to see my friends in the country, and was for six weeks at this Mr. Whittlesey's house. Great numbers of letters, since that day, have passed between us; tho', as he was a very cautious man, not a great deal of a very private nature. Perhaps he was more free and open with me than any man now living in the world. . . . Mr. Whittlesey was, I believe, one of the greatest men in Connecticut. He had not only a clear and strong head, but the clearest way of expressing his thoughts upon any difficult subject of any one I have been acquainted with. I have heard him say, when he had in his mind clear ideas of a subject, he could communicate them with the same clearness they lay in his mind, and do it with ease."

His son-in-law and successor, the Rev. Dr. Dana, has this tribute in a note to his *Century Discourse*, 1770 :

"Mr. Whittelsey was one of the most eminent preachers in this colony in his day, a laborious, faithful minister of Christ, applying his whole time to his work. He shone with distinction, in intellectual and moral attainments."

Mr. Whittelsey was a leader of the "Old Light" party, in the struggles which succeeded the "Great Awakening" of 1740. He was especially prominent in the case of the Rev. Philemon Robbins (Harv. 1729), of Branford, who was disciplined by the Consociation for preaching to a society of Baptists within the limits of Wallingford.

His will and inventory in New Haven Probate Records, vol. viii, show an estate of about £22,000, of which only a scant hundred pounds is invested in books, and fourteen times that amount in "negro and molatto servants."

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- Conn. Colonial Records, v. 167, 255 ; vii, 334. *Dana*, *Century Discourse*, 37. *Davis*, *Hist. of Wallingford*, 113, 928. *Fowler*, *Chauncey Memorials*, 202, 277. *Mass. Hist. Soc. Collections*, x, 159. *Newark Town Records* (N. J. *Hist. Soc. Collections*), 119. *Perkins*, *Sketches of Meriden*, 31. *Savage*, *Geneal. Dict'y*, iv, 537. *Sprague*, *Annals of Amer. Pulpit*, i, 268. *Stearns*, *First Church in Newark*, 111. *Pres. Stiles*, *MS. Itinerary*, iii, 2, 113 ; v, 1 ; *MS. bound Letters*, vi, 75.

Annals, 1705-06

For the year 1705-06 the College' archives are entirely blank, with the single exception of a circular letter from the Rector to the other Trustees (dated January 12), respecting the appointment of a tutor. The conclusion is, "If we send not to Cambridge (which is by some of yourselves strongly objected against), it may seem to fall between Sir Fisk and Sir Whitlesey, both good scholars and capable of such an improvement."

Sketches, Class of 1706

**Jared Eliot*, A.M. Harv., Socius, S. R. Lond. Soc. *1763

**Timotheus Woodbridge*, A.M. *1742

**Jonathan Dickinson*, A.M., Coll. Neo-Cæs. Præses *1747

JONATHAN DICKINSON, eldest son and second child of Hezekiah and Abigail Dickinson, was born in Hatfield, Massachusetts, April 22, 1688. His father was a trader, living successively in Stratford (Connecticut), Hatfield, Hadley, and last in Springfield, from about 1695 till his death, June 14, 1707. His mother, a daughter of Samuel Blakeman, of Stratford, and granddaughter of the Rev. Adam Blakeman, the first minister of that town, married next Thomas Ingersoll, of Westfield. His younger brother, Moses, was graduated at this College in 1717.

Where he studied theology is not known; but he probably began to preach in Elizabethtown (now Elizabeth), New Jersey, before the close of the year 1708, succeeding the Rev. Samuel Melyen (Harv. 1696), whose sister

Joanna he married at about this date. He was ordained pastor of the church in Elizabeth, September 29, 1709, by the Consociation of Fairfield County. The sermon was preached by the Rev. Joseph Morgan, lately of Greenwich, Connecticut, but now of Freehold, New Jersey, from Mark xvi, 16; it was the same, in substance, which he had preached at his own ordination in Bedford, New York, in 1700, and was published with the title, "The Great Concernment of Gospel Ordinances Manifested from the great effect of the well Improving or Neglect of them." (N. Y., 1712. 12°, pp. iv, 44. In Conn. Hist. Soc.)

In 1717, Mr. Dickinson became a member of the Presbytery of Philadelphia, and his church put itself under the care of that body. The circumstances in which he found himself sufficiently explain this step, without any supposition of a considerable change of his views as to church government. In evidence of this, it appears that, in 1721, he with some others of like antecedents protested against an overture of the Synod of Philadelphia, which savored of the more rigid Scotch system; and when it was made his duty, as the retiring moderator, to preach the opening sermon before the Synod of the next year, he took occasion to justify himself by a very striking exposition of his views on ecclesiastical jurisdiction, which was published and which shows the liberality of his attitude.

His next appearance in print was more controversial. The Episcopal Church had a mission in Elizabeth, and perhaps for that reason Dickinson was more watchful of the developments which so excited all the friends of this College in 1722. Mr. John Checkley published, in 1724, a pamphlet called "A Modest Proof of the Order and Government settled by Christ and his Apostles in the Church," and Dickinson printed in reply, the same year, "A Defence of Presbyterian Ordination." He used his pen repeatedly afterwards in the same cause.

In 1729 he appeared again in print, as the champion of liberal Presbyterianism. The occasion was a proposition

to require of every minister and candidate for the ministry a hearty assent to the Westminster Confession of Faith and Catechisms; and Dickinson, while personally accepting these symbols, stoutly opposed on principle all imposition of creeds of human composure. The result was the sanction of the proposition, in a modified form, by the measure known as the "Adopting Act."

In November, 1739, and again in April, 1740, he welcomed Whitefield to his pulpit; and in the following June his parish was the scene of "a remarkable manifestation of the Divine presence," such as made this year memorable in the religious history of the country. In this great revival, Dickinson took a hearty interest, and he aided powerfully to purify and direct its course by voice and pen. But the stricter sort of Presbyterian ministers had no sympathy with the movement, in which he himself also saw occasions for rebuke. The result, after exciting discussions, in which he tried to be a peacemaker, was a division of the Synod, and he cast in his lot with the new Synod of New York, comprising the "*New Side*" brethren, in 1745, he being confessedly their most able leader.

Steps were soon taken by this body, partly, perhaps, in consequence of Rector Clap's harsh treatment of David Brainerd, who had lately been ordained among them and to whom Dickinson was especially attached (he spent the last winter of his life in Dickinson's house), and partly for the natural reasons of locality, to get a charter for a College, in which their ministers might be trained. The College of New Jersey was accordingly chartered by the government of the Province, October 22, 1746; and Dickinson was chosen President of the institution, before it was opened for the reception of students in his house at the end of May, 1747. It is the tradition that he had long been accustomed to receive private pupils into his family.

In the discharge of his duties as pastor and president, his life was suddenly terminated, October 7, 1747. The New York Weekly Post Boy of October 12, and the supple-

ment to the New York Gazette of same date, contained a notice of him, beginning as follows :

“ Elizabethtown in New Jersey, October 10.

“ On Wednesday morning last, about 4 o'clock, died here of a pleuritic illness, that eminently learned, faithful, and pious Minister of the Gospel, and President of the College of New Jersey, the Rev. Mr. Jonathan Dickinson, in the 60th year of his age, who had been pastor of the First Presbyterian Church in this Town for nearly forty years, and was the Glory and Joy of it. In him conspicuously appeared those natural and acquired moral and spiritual Endowments which constitute a truly excellent Man, a good Scholar, an eminent Divine, and a serious devout Christian.”

The sermon preached at his funeral October 9, by the Rev. John Pierson (Y. C. 1711), of Woodbridge, was published (N. Y., 1748. 8^o, pp. 24) ; it gives a sketch of his character (pp. 19-22).

His name is commemorated at Princeton College by a Hall (erected in 1870). By his first wife, who died at Elizabeth, April 20, 1745, in her 63d year, he had nine children, of whom one son, Jonathan, graduated here in 1731. One daughter married the Rev. Caleb Smith (Y. C. 1743). Five daughters survived him.

President Dickinson was married a second time, April 7, 1747, by David Brainerd, to Mary, widow of Elihu Crane, of Newark. She died August 30, 1762, in the 68th year of her age.

Besides his labors as a pastor and teacher he was also the physician of his flock, and published one medical pamphlet, on the disease known as diphtheria, in which his advice is commended as “ the Result of a long Series of Practice and Experience.” The first printed notice of the true character of the startling epidemic of that nature which swept over the country shortly before his pamphlet appeared, is in an anonymous “ Letter to a Friend in New-York ” by him in Zenger's New York Weekly Journal for February 16, 1735-6.

His style is unusually free and attractive, and his reasoning indicates a mind much above the common. One who

knew him well (the Rev. Thomas Foxcroft) admits that he had a natural turn for controversy.

A few sentences from the Rev. Dr. Sprague may well sum up what should be said of him: "That President Dickinson's intellect was of a very high order, no one can doubt who reads half a dozen pages of anything that he has written. . . . It may be doubted whether, with the single exception of the elder Edwards, Calvinism has ever found an abler or more efficient champion in this country, than Jonathan Dickinson."

A portrait of President Dickinson is in the College collection at Princeton, and that as well as the engravings published in connection with modern reprints is said to have been copied from an engraving prefixed to a Glasgow republication, in 1775, of his Familiar Letters.

The following is a chronological list of his publications; the first of them being, I believe, the earliest publication of any student here educated:

1. Remarks upon Mr. Gale's Reflections upon Mr. Wall's History of Infant Baptism. [N. Y.?] 1716. 16°, pp. 87. [Y. C.]

2. A Sermon Preached [from 2 Tim. iii, 17] at the opening of the Synod at Philadelphia, September 19, 1722. Boston, 1723. 16°, pp. 24. [A. C. A. Brit. Museum. Prince.]

3. A Defence of Presbyterian Ordination. In Answer to [J. Checkley's] Modest Proof. Bost., 1724. 16°, pp. iii, 44.

[A. A. S. A. C. A. Brit. Museum. C. H. S. Harv. M. H. S. Prince. U. T. S.]

4. Remarks upon the Postscript to [J. Checkley's] Defence of [his] Modest Proof. Bost., 1724. 16°, pp. 29.

[A. C. A. Prince.]

5. Remarks upon a Discourse intituled an Overture Presented to the Synod in 1728 [by J. Thomson]. N. Y., 1729. 16°, pp. 32.

[M. H. S. Prince. Y. C.]

6. The Reasonableness of Christianity, in Four Sermons. With Preface by Mr. Foxcroft. Bost., 1732. 16°, pp. xiv, 175.

[A. A. S. Brit. Museum. Brown Univ. Harv. Prince. U. T. S.]

7. The Scripture-Bishop. Or the Divine Right of Presbyterian

Ordination and Government, considered in a Dialogue between Prælatius and Eleutherius. Bost., 1732. 16°, pp. iv, 58.

[*A. A. S. A. C. A. Harv. Prince. Y. C.*]

8. The Scripture-Bishop Vindicated. A Defence of the [preceding Dialogue]. . . Against the Exceptions of a Pamphlet, Intituled, The Scripture-Bishop Examin'd. By Eleutherius. Bost., 1733. 16°, pp. 126.

The title on the fly-leaf is, 'Prælatius Triumphatus. A Vindication of Presbyterial Ordination and Government.' This, as well as the former piece, is anonymous.

[*A. A. S. Harv. M. H. S. Prince. U. T. S. Y. C.*]

9. Sermon preached at the funeral of Mrs. Ruth Pierson. N. Y., 1733.

10. Remarks upon a Pamphlet, entitled a Letter to a Friend in the Country; containing the substance of a Sermon preached at Philadelphia, in the congregation of the Rev. Mr. Hemphill. Philad., 1735. 16°, pp. 32.

Anonymous.

11. The Vanity of human Institutions in the Worship of God: a Sermon at Newark, June 2, 1736. N. Y., 1736. 12°.

12. A Defence of [the above], against the Exceptions of Mr. John Beach, in his Appeal to the Unprejudiced. N. Y., 1737. 16°, pp. 104.

[*C. H. S. U. T. S.*]

13. - The Reasonableness of Nonconformity to the Church of England, in Point of Worship. A Second Defence of [the above]. Boston, 1738. 16°, pp. vi, 127.

[*A. A. S. Andover Theol. Sem. Brit. Museum. M. H. S. U. T. S.*]

14. Discourse on the Divine Appointment of the Gospel Ministry . . . delivered at the Ordination of Walter Wilmot, April 22, 1738. Boston, 1738. 16°.

15. The Danger of Schisms and Contentions with Respect to the Ministry and Ordinances of the Gospel, in a Sermon [on 1 Cor. iii, 4] Preached at the Meeting of the Presbytery, October 10, 1739. N. Y., 1739. 16°, pp. 41.

[*Brit. Museum.*]

16. Observations on the Throat-Distemper. Boston, 1740. 8°, pp. ii, 12.

[*A. A. S. A. C. A. M. H. S.*]

This has been reprinted in pp. 87-99 of Dr. S. Wickes's Hist. of Medicine in N. J. (Newark, 1879. 8°).

17. A Call to the Weary and Heavy Laden to come unto Christ for Rest. A Sermon, preached at Connecticut Farms in Elizabeth-Town, December 23, 1739. N. Y., 1740. 16°, pp. 45.

[*Pa. Hist. Soc.*]

18. The Witness of the Spirit. A Sermon preached at Newark, May 7, 1740. Boston, 1740. 8°, pp. 28; and second edition. Boston, 1743. 8°, pp. 32.

[*A. A. S. A. C. A. Andover Theol. Sem. Brit. Museum. M. H. S.*

19. The true Scripture-Doctrine concerning Some Important Points of Christian Faith. . . . In five Discourses. Boston, 1741. 16°, pp. xiv, 253. [*A. C. A. Harv. M. H. S. Prince. Y. C.*

20. A Display of God's special Grace, in A familiar Dialogue . . . about the Work of God, in the Conviction and Conversion of Sinners, so remarkable of late begun and going on in these American Parts. . . . Boston, 1742. 16°, pp. viii, 111.

[*A. C. A. Brit. Museum. Harv. Prince. U. T. S.*

And second edition, with the author's name. Philad., 1743. 12°, pp. x, 74. [*Philad. Library Co.*

21. The Nature and Necessity of Regeneration, considered in a Sermon from John iii, 3. Preached at Newark, January 19, 1742-3, at the Meeting of the Presbytery, with Remarks on Dr. Waterland's Discourse. N. Y., 1743. 16°, pp. v, 66. [*M. H. S.*

22. A Defence of the Dialogue Intituled, A Display of God's special Grace. Against the Exceptions made to it by the Rev. Mr. A. Crosswell. Boston, 1743. 16°, pp. iii, 46.

[*A. C. A. M. H. S. Prince.*

Anonymous.

23. Reflections upon Mr. Wetmore's Letter in Defence of Dr. Waterland's Discourse on Regeneration. Boston, 1744. 8°, pp. 38.

[*A. A. S. A. C. A. Brit. Museum. Harv. M. H. S. Prince.*

24. Familiar Letters to a Gentleman, upon a Variety of Subjects in Religion. Boston, 1745. 16°, pp. v, 424.

[*A. A. S. Andover Theol. Sem. Brit. Museum. Harv. N. Y. H. S. Prince. U. T. S.*

25. A Brief Illustration and Confirmation of the Divine Right of Infant Baptism; in a plain and familiar Dialogue between a Minister and one of his Parishioners. Boston, 1746. 16°, pp. 40.

Anonymous. This was reprinted at Providence in 1763 (8°, pp. viii, 42, iv), with a Preface by the Rev. Benjamin Lord and other ministers of Norwich, Connecticut, and vicinity.

26. A Vindication of God's sovereign free Grace. In some Remarks upon Mr. John Beach's Sermon from Rom. vi, 23, with some brief Reflections on Mr. Henry Caner's Sermon, from Matth. vii, 28, 29, And on a Letter from Aristocles [Rev. Dr. Samuel Johnson] to Authades. Boston, 1746. 8°, pp. 80.

[*A. A. S. A. C. A. Brit. Museum. C. H. S. Harv. N. H. Col. Hist. Soc. N. Y. H. S. Prince. Y. C. (imperfect).*

27. A Second Vindication of God's sovereign free Grace. Against the Exceptions made to a former Vindication by Mr. John Beach . . . With some brief Reflections on Dr. Samuel Johnson's Defence of Aristocles Letter to Authades. . . . Left unfinished, and on Occasion of [Jonathan Dickinson's] Decease, continued by Moses Dickinson. Boston, 1748. 8°, pp. 143.

[A. A. S. Brit. Museum. C. H. S. Harv. M. H. S. Prince. U. T. S.]

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Hist. of the Presb. Church, i, 139-148, 170-182. *Judd*, Hist. of Hadley, 476. *Maclean*, Hist. of the College of N. J., i. *Pierson*, Funeral Sermon. *Prince*, Christian History, i, 252. *Princeton Review*, xliii, 95-99. *R. D. Smyth*, College Courant, 25 July, 1868, 51. *Sprague*, Annals of the Amer. Pulpit, iii, 14. *Stearns*, First Church in Newark, 178. *Webster*, Hist. of the Presb. Church, 99-218, *passim*; 358.

JARED ELIOT was born in Guilford, Connecticut, November 7, 1685. He was the grandson of the Rev. John Eliot, the Apostle to the Indians, and the fifth child, and the eldest by his second marriage, of the Rev. Joseph Eliot (Harv. Coll. 1658), who was from 1664 till his death in 1694 the minister of Guilford. His mother was Mary, daughter of the Hon. Samuel and Ruth (Haynes) Wyllys, of Hartford. His father's will directed that one or both of his two sons should be trained up to learning, to be preachers, and in pursuance of this direction the elder was thus educated.

Immediately upon graduating he was appointed (September 27, 1706) schoolmaster of his native town for the ensuing year. In March, 1707, his former instructor, Rector Pierson, was suddenly removed by death from the pastorate of the adjoining township, and it is the current tradition that on his death-bed he recommended his people

to make this favorite pupil his successor. Accordingly, as appears by the church records, Mr. Eliot "entered and engaged in the ministerial office in the church of Killingworth, June the 1st, 1707." He was not, however, released from his engagement in Guilford until September 16, 1707, and his ordination in Killingworth (now Clinton) did not take place until October 26, 1709. A year later (October 26, 1710), he was married to Hannah (not Elizabeth, as often stated), daughter of Samuel Smithson, of Guilford. Mr. Smithson was a recent emigrant, with his family, from England, and to his copy of the English Prayer-Book, Samuel Johnson (born in Guilford and a pupil there of Eliot) traced in part the change of convictions which carried him afterwards into the Episcopal Church. With this affiliation, it is not strange that Eliot was inclined in the same direction, and that we find him among the seven who signed the memorable declaration before the Trustees, in October, 1722; but his difficulties yielded to the arguments of his Congregational brethren and we hear no more of any wavering on his part.

He died in Killingworth, April 22, 1763, in the 78th year of his age, having outlived every pastor in the Colony who had been earlier ordained, and all who had graduated at the College before him. His estate was appraised at upwards of £1800.

His wife died February 19, 1761, in the 68th year of her age. Their children were two daughters and nine sons. Of the daughters, the only one who survived infancy became the wife of Dr. Benjamin Gale (Y. C. 1733), of Killingworth. Three sons were graduated at this College (Samuel, Augustus, and Joseph) in 1735, 1740, and 1742, respectively,—all of whom predeceased their father.

The Discourse preached at his funeral, by the Rev. Thomas Ruggles (Y. C. 1723), of Guilford, was published (New Haven, 1763. 4°, pp. 30). It contains an elaborate sketch of his character and endowments, noticing particularly his activity ("idleness was his abhorrence"), his

earnestness, his unusual conversational powers, the utility of his manifold knowledge, his executive abilities, and the breadth of his religious and human sympathies. His attainments in science and in medicine are also dwelt on. "As his principal natural talent was for physic, so he by study and reflection, by a long, extensive and successful practice became, at least one of the ablest physicians in his day." Dr. Thacher says of him: "He was unquestionably the first physician of his day in Connecticut, and was the last clerical physician of eminence probably in New England. He was an excellent botanist, and was equally distinguished as a scientific and practical agriculturist. He introduced the white mulberry into Connecticut, and with it the silk worm." In 1762 the London Society of Arts unanimously voted him their gold medal for proving that the common black sand of our coast could be wrought into iron. In 1756 or 7 he was unanimously elected a member of the Royal Society, "an instance of unanimity," writes Peter Collinson, "Lord Macclesfield told me he never before saw."

Among his regular correspondents and visitors was Benjamin Franklin, eleven of whose letters to him (1747-55) are printed in Sparks's edition of Franklin's Works. The Library of Yale College has portions of Dr. Eliot's manuscript correspondence with Dr. Franklin, John Bartram (the eminent American botanist), Peter Collinson, Richard Jackson, William Logan, Joseph Chew, Thomas Fitch, Peter Oliver, Ezra Stiles, Noah Hobart, and others.

In September, 1730, he was chosen a Trustee of the College (being the first of its graduates to hold that office), and retained the position until his death.

In the prevailing theological controversies, he was an "Old Light"; and when President Clap proposed to set up a separate church within the College walls, Dr. Eliot was one of the Fellows who opposed him with earnestness. He was said at the time (see a letter of the Rev. Noah Hobart to him, dated September 28, 1756) to con-

template offering his resignation of his office as trustee to the General Assembly, with the possible view of invoking their interference in College politics. His affection towards the institution, however, remained firm; and in his will (dated March, 1761) he left a donation of £10 to the President and Fellows, the interest of which is applied to the purchase of books for the Library. This was the beginning of the Library Fund. He commanded the respect of his ministerial brethren in an unusual degree, and four times between 1747 and 1761 was the moderator of their General Association.

His portrait is preserved in the family.

His publications were :

1. The Right Hand of Fellowship, appended (pp. 26, 27) to the Rev. Solomon Williams' Sermon at the Ordination of the Rev. Jacob Eliot, at Goshen. Boston, 1730. 8°.

[*A. A. S. B. Ath. Brown Univ. C. H. S. M. H. S. U. T. S.*

2. The Two Witnesses; or, Religion Supported by Reason and Divine Revelation. A Sermon [from 2 Cor. xiii, 1] preached Oct. 29, 1735, before the Association of the County of N. London. N. London, 1736. 16°, pp. 79.

[*Brown Univ. C. H. S. Prince. Y. C.*

3. Give Cesar his Due: Or, the Obligations that Subjects are under to their Civil Rulers, as was shewed in a Sermon [from Matthew xxii, 17-22] Preach'd before the General Assembly of the Colony, May 11, 1738. N. London, 1738. 16°, pp. 44.

[*A. A. S. C. H. S. Harv. Prince. Y. C.*

4. The Blessings Bestowed on them that Fear God. As was showed in a Sermon, [from Ex. i, 21], Occasion'd by the Death of Mrs. Elizabeth Smithson, who died at Killingworth, February 12th, 1738-9. N. London, 1739. 16°, pp. ii, 30. [*C. H. S.*

She was his wife's mother, and is described in the Preface as a "Famous Midwife in the Town of Guilford, and a Gentlewoman of extensive charity and benevolence."

5. God's Marvellous Kindness, Illustrated in a Sermon [from Ps. xxxi, 21] Preach'd at Killingworth, on the General Thanksgiving, July 25, 1745. Occasion'd by taking the City of Louisbourg. N. London, 1745. 16°, pp. iv, 26. [*M. H. S.*

6. Repeated Bereavments Considered and Improved. Being

the Substance of a Funeral Sermon [from Gen. xliii, 14] Preached the next Lord's Day after the Death of Mr. Augustus Eliot. N. London, 1748. 16°, pp. iv, 25. [C. H. S.]

7. An Essay upon Field Husbandry in New-England, in six successive numbers. N. London and N. Haven, 1748-59. 16°, pp. 180 and 34. [M. H. S. N. Y. H. S.]

And 2d enlarged edition. Boston, 1760. 8°, pp. vi, 167.

[Bowdoin Coll. Harv. Y. C.]

The first four of these numbers are reprinted in the (weekly) New York Gazette, May 14 to July 30, 1753; and the fifth in the same newspaper, February 4-25, 1754.

8. Discourse [from Rev. xiv, 13] on the Death of Rev. Wm. Worthington, November 16, 1756. N. Haven, 1757. 8°, pp. 15. [M. H. S.]

9. Essay on the Invention, or Art of making very good, if not the best Iron, from black Sea-Sand. N. Y., 1762. 12°, pp. 34. [M. H. S. N. Y. H. S.]

A letter, dated October 4, 1762, on the last named subject, is in the Philosophical Transactions of the Royal Society of London, vol. liii, p. 56.

The Essay is dedicated to the London Society of Arts, of which he was a corresponding member, and gives interesting details of his experiments. The sand is described as common scouring sand, or writers' sand, with which are found black particles of iron. The mottoes on the title page are ingeniously taken from Deut. xxxiii, 19, Job xxviii, 2, and Prov. xxvii, 17.

An extract from a letter (dated September 14, 1762) to Peter Collinson, is printed in Carey's American Museum, vol. 4, p. 504, for December, 1788.

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W. Allen, Amer. Biographical Dictionary, 3d ed., 333. Clinton Church, 200th Anniversary, 22. Eliot Genealogy, 65, 149. Field, Statist. account of Middlesex County, 110. Franklin's Works, vi, vii, *passim*. T. Ruggles,

Funeral Sermon, 15-23. R. D. Smyth, College Courant, July 25, 1868, 51. Sprague, Annals of the Amer. Pulpit, i, 270. Pres. Stiles, Ms. Correspondence, vi; Ms. Itinerary, ii, 7, 145, 150-51, 158. Thacher, Medical Biography, i, 263.

TIMOTHY WOODBRIDGE was born in Hartford, where he was baptized October 3, 1686. He was the eldest child of the Rev. Timothy Woodbridge (Harv. Coll. 1675), minister of the First Church in Hartford, and one of the original Trustees of this College; and was the first cousin of his classmate, Jared Eliot, his mother being Mehitabel, daughter of the Hon. Samuel Wyllys, of Hartford, and by previous marriages wife of the Rev. Daniel Russell (Harv. Coll. 1669), of Charlestown, Massachusetts, and of the Rev. Isaac Foster (Harv. Coll. 1671), her third husband's predecessor in the pulpit of the Hartford church. A younger half-brother, the Rev. Ashbel Woodbridge, graduated at Yale in 1724.

He probably studied divinity with his father, and resided in Hartford until after the death, August 3, 1710, of his cousin, the Rev. Dudley Woodbridge (Harv. Coll. 1694), pastor at Simsbury, Connecticut. He had previously (1707) become interested in the copper mines lately discovered in that town, and was called, November 20, 1710, on the advice of the neighboring ministers, to supply the vacant pulpit, and proving acceptable to the town, was invited to settle, at a meeting held March 19, 1710-11. He was accordingly ordained there, November 13, 1712, and continued in office until his death, August 28, 1742, in the 56th year of his age.

He married, February 14, 1712, the widow of his predecessor, Dorothy, daughter of Joshua and Mary (Alcock) Lamb, of Roxbury, Massachusetts. She survived her husband a few years. Four sons and one daughter are mentioned in his will; the eldest son was graduated here in 1732, and the daughter married George Wyllys, of the Class of 1729.

His ministry was disturbed by a bitter controversy, which began in 1725 (on an attempt to fix the site of a new meeting-house which the town wished to erect), and was only

ended by the division of the parish in 1736 into four societies. In the meantime, Mr. Woodbridge was repeatedly obliged to appeal to the General Assembly for help in collecting his salary.

He preached the annual election sermon, May 10, 1739, of which a copy was as usual desired for publication, but it does not appear to have been printed.

He resembled his cousin, Dr. Eliot, in his scientific tastes ; we find him in 1707 one of the three contractors for smelting the copper ore from the newly worked mine in that part of Simsbury which is now Granby ; and after his death a company which had been granted by the General Assembly the monopoly of making iron into steel in the Colony, petitioned for further indulgence as to time, because "the Reverend Timothy Woodbridge, late of Symsbury, deceased, was one of their assigns, on whom they principally depended for the skill in preparing the furnace and making the experiment." This turn for business helped, it is said, to increase his difficulties with his parishioners. At the time of his death, he was classed as an "Old Light."

AUTHORITIES.

- Conn. Colony Records, vii, viii, *passim*. *Mitchell*, Woodbridge Record, 26, 235. *N. E. Hist. and Geneal. Register*, xxxii, 296. *Phelps*, Hist. of Simsbury, 55, 114. *R. D. Smyth*, College Courant, July 25, 1868, 51.

Annals, 1706-07

The year 1706-07 opened with renewed objections on the part of Killingworth people; who voted, November 7, that they were "not willing to allow that the Collegiate School be kept here, as it has been." The long dispute was closed by the death of the Rector, after a short illness, on the 5th of March, 1707, at the age of 61.

What is known of his life may be soon told. The second son and third child of the Rev. Abraham Pierson (B. A. Trin. Coll. Cambr. 1632), he was born (probably in Southampton, Long Island) in 1645, and may perhaps have been prepared for College at the Hopkins Grammar School of New Haven, while his father was settled at Branford. He was graduated at Harvard in 1668, and probably studied theology with his father, then of Newark, New Jersey. In June, 1669, he was applied to by a Committee from the neighboring town of Woodbridge, in that Province, to help them in the work of the ministry. This application brought to a crisis the arrangement of matters in his father's church, so that on July 28 the town of Newark unanimously voted, "to call Mr. Abraham Pierson, Jr., to be helpful to his father, in the exercise of his gifts in the ministry, for the space of a year." This temporary arrangement continued until March, 1672, when he was regularly called and settled as colleague-pastor. His father dying August 9, 1678, he remained in sole charge of the church, until his dismissal, in February or March, 1692. The cause of his dismissal was some difference between him and his people on the question of church government or discipline; he being in favor of "Scotch presbyterianism," as a grandson of his told President Stiles in 1780 (Stiles' Diary, January 18). One of his pupils, Jonathan Dickinson (Y. C. 1706), who was pastor of the neighbor-

ing church of Elizabeth, from 1709 to 1747, implies that the people of Newark drove him away by unreasonable harshness. (Cf. Stearns' Hist. of 1st church of Newark, 88).

Quite a different view is taken by the Rev. Alexander Macwhorter, (born 1734), in his Century Sermon, preached at Newark in 1801, who says that he "possessed very distinguished talents and accomplishments, but had neither the meekness, patience, nor prudence of his father. Matters were peaceable in the town, and went well in the church, while the father lived; but soon after his death, some became weary with the young man. His abilities, and the pride of directing, were far beyond anything that the congregation had been accustomed to witness."

The fact that he was about 47 years of age when dismissed, and had been sole pastor for thirteen and a half years, detracts somewhat from Dr. Macwhorter's interpretation of events.

Immediately upon his dismissal, he sold his house and lands in Newark, and returned to Connecticut. He preached for a couple of years in the First Church in Greenwich, but left there on account of a bitter controversy respecting the location of a new meeting-house; and towards the end of the year 1694 was settled as the second pastor of the church in Killingworth. Here his stipend was £60 "country pay" (or £40 currency) a year, with the use of a house and orchard and pasture land. The church flourished under his ministry,—some fifty-five persons being added; its material prosperity is evidenced by the fact that in 1700 a new meeting-house was built, and in 1703 a bell was procured from England; the first school-house was also built in 1703.

None of his writings appeared in his lifetime. A letter to Increase Mather, dated 1681, has since been printed (Collections of the Mass. Historical Society, 4th series, viii, 601); there is also, in the unprinted "Mather Papers" referred to in the last named volume, a long essay by him

"respecting the true interpretation of Dan. 12." The College also possesses several of his manuscripts; among them is a book containing notes made by him during his student-life at Harvard, on Logic, Theology, and Physics, and so throwing light on the probable compass of the manuscript text-book on Physics compiled by him, which was handed down from one College generation to another for some twenty-five years, until superseded by Clarke's Latin translation of Rohault's *Traité de Physique*. The Harvard notes on Physics seem (from an inscription attached) to have been derived in like manner from the teachings of the Rev. Jonathan Mitchel (Harv. Coll. 1647); they are rather metaphysical than mathematical in form, and it is even difficult to determine what theories of physical astronomy the writer held; suffice it to say that he ranged himself somewhere in the wide interval between the Ptolemaic theory (generally abandoned a hundred years earlier) and the Newtonian theory (hardly known to any one in this part of the world until the eighteenth century); in other words, while recognizing that the earth is round and that there is such a force as gravity, there is no proof that he had got beyond Copernicus to Kepler and Galileo.

He preached the Election Sermon in May, 1700; but no copy was requested for publication, that compliment not being customary at so early a date.

The materials for an estimate of his influence in shaping the infant College are very scanty; it is certain, however, that he was regarded in 1701 as one of the leaders of the clergy of Southern Connecticut, and that his selection for the rectorship was not a haphazard one. The few testimonies preserved to us, relating to his term of office, give emphatically the impression that the Rector was energetic and efficient, according to his opportunities.

The only description of the Rector's personal appearance that has come down to us is preserved in a letter written from Killingworth by his great-grandson to President Stiles, in 1788, which says:

"I have conversed with a woman who was born and brought up in this town, and is almost 91 years of age, but retains her reason and memory. She tells me that she has seen said Mr. Abraham Pierson and heard him preach often; she says he was something taller than a middle size, a fleshy, well-favoured and comely-looking man, and she remembers that the people set very much by him and esteemed him an exceeding pious good man and an excellent preacher; particularly she says she remembers that he was a very kind and charitable man to the poor and indigent, who in a special manner lamented his death."

Rector Clap, in his *Annals* (p. 14), describes him as

"a hard Student, a good Scholar, a great Divine, and a wise, steady and judicious Gentleman in all his Conduct: He was for many Years a faithful and well respected Pastor of the Church in Killingworth, and after he was chosen Rector, he instructed and governed the Infant College with general Approbation; and composed a System of Natural Philosophy, which the Students recited for many Years."

He was married (probably about 1673) to Abigail, daughter of George and Sarah Clark, of Milford; she was baptized in Milford, February 5, 1653-4, and died in Killingworth, March 15, 1726-7, aged 73 years. She is buried by her husband's side; and from the circumstance that the stones which mark their graves (in the northwest part of the cemetery in Clinton) are of the same pattern, and the further circumstance that on his stone the "College School" is referred to as the "College," I infer that both were erected after the widow's death.

The Rector had a family of three sons and six daughters; the older sons (Abraham, died 1752, and James, died 1750) lie buried beside their parents; the youngest son, John, was a graduate of the College, in the class of 1711. Numerous descendants perpetuate the family name.

The Rector left no will. The inventory of his estate, on file in the Probate office at New London, is printed herewith:—

An Inventory of the Estate of the Rever^d Mr. Abraham Pierson, Teacher of the Church of Christ at Killingworth who deceased y^e

5th day of March, 1704 as it was presented to us, and apprised by us, whose names are under written, according to the best of our understandings, his Library being apprised by the Rever^d Mr. Timothy Woodbridge, the Rever^d Mr. Nodiah Russell, and Mr. Phineas Fiske.

	£	s.	d.
Imprimis, his woolen, and linen cloathes, hatts, shoes and boots,.....	038	05	00
Item his Library,.....	054	00	00
Item bedsteds, beds, woolen beding, coverleds, and curtains,.....	079	07	00
Item armes, amunition, and other necessarys belonging therto,.....	007	04	00
Item cubbards, Tabels, and carpits, chests, boxes, chaiers and formes and cushions,.....	018	14	06
Item Puter and brass,.....	014	10	00
Item Table and bed linen,.....	119	03	00
Item Iron ware in y ^e house, fire irons, razor, sickels, shears, combs and knives,.....	011	12	00
Item in plate, shoe buckle, buttons, tobaco-box, tongs, chains, and money,.....	014	16	08
Item a case with glass bottles, earthen ware, money-scals, and draft leather	009	11	06
Item comed woosted, linen yarns, black stuff, hollan and bags,.....	010	06	00
Item 3 barrels of sider, other barr ^{ls} , tubbs, spinning wheals and other lumber,.....	007	19	00
Item neats cattle, horses, swine, and a part mantle,.....	075	19	00
Item utensells for husbandry and tobaco,.....	016	03	06
Item houseings, barn and orchard, lands and meadow at Killingworth,.....	358	10	00
Item Lands and meadow at Milford,.....	100	00	00
Item Lands at Caugingchauge,.....	080	00	00
Item house and barn, lands and meadow at Saybrook,.....	200	00	00
Item Yarn for blankits and fish-nett,.....	002	15	00
Totall,.....	1218	16	02

	£	s.	d.
Debts already knowne,.....			
due to the Estate,.....	55	02	00,
due from y ^e Estate,.....	33	07	00.

SAMUEL BUELL,
JOHN GRISWOLD,
JOHN SHEPHAR.

June the 3d, 1708

The Administrator's Account of the Estate of the Rever^d Mr. Abraham Pierson of Killingworth.

Debts appearing since Inventory^d,

£	s.	d.	Cr. or aded to s ^d Estate.
To severall persons,.....	09	00	00.
			by an out divition of land laid out since y ^e Inventory at £20.
			Item a pece of out land in East New- iarsay,.....
			30 00 00
			Totall,..... 50 00 00

ABIGAIL PIERSON.

her x mark.

ABRAHAM PIERSON.

In the College Library is preserved an oak chair (presented in 1841 by the Rev. John E. Bray, of Seymour, Connecticut), which is said by a tradition in the Pierson family to have been owned and used by the Rector.

A silver tankard, which belonged to Rector Pierson, is in the possession of Judge Ashbel Green, of New York, his great-great-great-grandson.

A sketch (in manuscript) of the College history, written by Tutor Samuel Johnson in 1717, states that on the Rector's death, the Trustees met together and chose the Rev. Samuel Andrew, of Milford, Rector, "ordering part of the scholars to wait on him for their instruction at Milford till the end of the year; Mr. [Tutor Phineas] Fisk by the order of some of them with the other classes going over to Saybrook, where they had designed to be, and thus it continued till Commencement."

The special fitness of Mr. Andrew's appointment as Rector lay, probably, in the experience he had had during a five years' (1679-84) residence at Harvard College as Fellow of the Corporation, in which office he had been obliged during two vacancies in the Presidency to discharge a large part of the duties of that position.

At Commencement, on the 10th day of September, the Trustees met, and chose Mr. James Hale (Harv. Coll. 1703, and a nephew of Revs. James and Moses Noyes, two of the Trustees) Tutor, to assist Mr. Fiske at Saybrook, in the absence of a resident Rector, Mr. Andrew being only expected to attend and preside at Commencements. The arrangement with Mr. Andrew was probably viewed as a temporary one; and this idea is confirmed by the fact that the trusteeship which he would have vacated by accepting the rectorship was not now filled; at a later time it was so filled.

Sketches, Class of 1707

*Samuel Lynde, A.M., Colon. Conn. Cur. Super. Jurid.	*1754
*Samuel Welles, A.M.	*1770
*Daniel Chapman, A.M.	*1741
*Thomas Tousey	*1761
*Daniel Taylor, A.M.	*1748

DANIEL CHAPMAN was born in Saybrook, Connecticut, March 14, 1688-9, the third son and child of Deacon Nathaniel Chapman, of Saybrook, by his wife Mary, daughter of John Collins, of Guilford, Connecticut.

He studied theology, and during a part of the year 1708-09 taught school in Guilford, and as one of his pupils, Samuel Johnson (Y. C. 1714), has left on record, made "a tolerable instructor."

The parish of West Farms, in Fairfield, Connecticut (since the Revolution called Green's Farms, and now included in the town of Westport), was constituted by the General Assembly in May, 1711, and on the 12th day of the next month the first parish meeting was held, at which it was voted to give Mr. Chapman an annual salary of £70 for preaching. He began his labors at once, and was admitted to membership in the Church in Fairfield, March 15, 1712-13, and in 1713 the parish voted to build him a dwelling-house; but it was not till October 26, 1715, that the church of eight members was gathered, and the pastor ordained. During his ministry the number of church members increased tenfold. In July, 1741, the parish appointed a committee to prosecute charges against him for intemperance; Fairfield West Consociation met September 15, to try him, and he was dismissed. He died in Green's Farms, November 28, 1741, aged 52 years.

A year or two before his settlement he married Grissel

Lovel (or Lovewell), from the island of Cape Breton, who died June 10, 1754, in her 57th year. They had five sons, and two daughters,—the eldest child graduating at this college in 1738; all the children survived their father.

AUTHORITIES.

Chandler, Life of S. Johnson, 3. bull, January 29, 1799. *Relyea*, Historical Discourse, 1865, 25; MS. letter, at Green's Farms, 1839, p. 15. *Rev.* December 2, 1876.
Hes. Ripley, MS. letter to Rev. B. Trum-

SAMUEL LYNDE was born in Saybrook, October 29, 1689, the elder son and second child of Nathaniel Lynde, a man of wealth and position in Saybrook, a son of the Hon. Simon Lynde, of Boston, and the brother of one Chief-Justice of Massachusetts, and uncle of another. As early as 1702 this Nathaniel Lynde had offered to the College a house and lot of land on Saybrook Point, if it would remove thither and remain; though the formal deed did not pass until 1708, it is probable that by the time his son graduated, the school was already established in this its second domicil. The graduate's mother was Susanna, only daughter of Deputy-Governor Francis Willoughby, of Charlestown, Massachusetts.

Samuel Lynde spent his life in his native town, engaged in business as a merchant, and also much employed with public duties. He was a justice of the peace from 1721, and in 1729 became judge of the New London County Court, so continuing until appointed in May, 1752, a judge of the Superior Court of the Colony, which office he held till his death. He represented the town in the General Assembly in May, 1724, and in eleven subsequent sessions, until in 1730 he was elected one of the Upper House, or Council, which position he retained until his death. He was also for many years (appointed in 1739) a colonel in

the militia. From 1730 until his death he was one of the guardians or overseers of the Mohegan Indians.

He died of a fever, in Saybrook, September 19, 1754, in his 65th year, leaving an estate valued at over £11,000. The inventory includes about 230 books.

His first wife, Rebecca, daughter of Major John Clark, of Saybrook, to whom he was married April 4, 1710, died January 20, 1716. He had by her a son, Willoughby, who graduated at this College in 1732, but died before his father, leaving one son.

His second wife was Lucy, daughter of Major Edward Palmes, of New London, and widow of Samuel Gray, of the same town; she died December 27, 1737, leaving no children. He married again, widow Hannah Huntington, of Norwich, who survived him.

AUTHORITIES.

Caulkins, Hist. of New London, 360. *Hist. and Gen. Register*, iv, 139. *R. D. Field*, Statist. Account of Middlesex Co., *Smyth*, in *College Courant*, August 8, 104. *Lynde Diaries*, viii, 178. *N. E.* 1868, p. 83.

DANIEL TAYLOR, son of Justice Daniel Taylor, of Saybrook, Connecticut, is said to have been born in that town, January 15, 1684 [?]*. It is probable that his mother was a daughter of Humphrey Davie, of Boston, and later of Hartford.

He studied theology, and was also engaged in teaching; for example, he was employed as schoolmaster in his native town, by vote of April 23, 1713. From a later date in 1713 to 1717, he preached to the Presbyterian Church in Nissequag, a village in Smithtown, Suffolk County, Long Island, where he received a grant of land from the proprietors for his services.

In 1721, or earlier, he was settled over what was called "the Mountain Society," or "the Church at Newark Moun-

* The date does not appear on the town records.

tains," which had been organized about 1719 from the First Church in Newark, New Jersey, of which the Rev. Joseph Webb, Jr. (Y. C. 1715), was then pastor. This society is now included in the town of Orange. He remained in this office until his death, after a brief illness, January 8, 1747-8, in (says his tombstone) "the 57th year of his age." He describes himself in his will (dated December 21, 1747), as "aged and infirm." His first wife, Jemima, died in Smithtown, April 20, 1716, aged 24 years, and is there buried. He is said to have married again, before coming to Newark, and to have been greatly afflicted by the bodily and consequent mental weakness of his second wife, who died soon after his removal. He had a third wife, Elizabeth, to whom he was married as early as 1726, and who after his death married a Hedden, and was living in 1765. He left four sons and three daughters.

He was ardently interested in the controversy between the East-Jersey purchasers of lands from the Indians and the agents of the proprietors who derived their claims from the sovereignty of the English crown. In this behalf he is sometimes said to have been concerned in the preparation of a pamphlet (signed by "Griffin Jenkin") printed in New York in 1745 and entitled "A Brief Vindication of the Purchassors against the Proprietors in a Christian Manner." (4^o, pp. xi, 37.) [A copy is in the Library of the New Jersey Historical Society.]

In the "Publication of the Council of the Proprietors of East-New-Jersey of September 14, 1747," he is described as "Secretary, Scribe and Councillor to the worthy Committee [of the purchasers] in their several late Performances in News Papers, Petitions," &c.,—implying that both by his sermons and by his publications he had been active in this cause. Also, in a letter from James Alexander, the New York lawyer, dated September 1, 1747, and referring to the same purchasers, is this sentence: "I suppose Parson Taylor is the Composer of all their Papers; I should be very Glad that Sufficient Evidence were Got of it."

It is reported that under his influence his church remained Congregational during his life, being the only church continuing of that form of government in the Province.

AUTHORITIES.

Analytical Index to N. J. Colonial Documents, 196. *Barber & Howe*, Historical Collections of N. J., 187. *Caulkins*, Hist. of New London, 416. *Hoyt*, Hist. of the 1st Presb. Church, Orange, chapter iii. N. J. Archives, vii, 54.

N.Y. Gazette, December 14, 1747. *Prime*, Hist. of L. I., 241. *R. D. Smyth*, College Courant, August 8, 1868, 83. *Thompson*, Hist. of L. I., i, 460. *Webster*, Hist. of the Presb. Church in America, 414, 583.

THOMAS TOUSEY was the only surviving son of Thomas Tousey, of Wethersfield, who was the son of Richard Tousey, of Saybrook.

He studied theology, and is said to have first preached in Hebron, Connecticut. In May, 1713, he began to preach in the new settlement of Newtown, Connecticut, and in July, 1714, terms of settlement were agreed upon. In May, 1715, the General Assembly authorized the gathering of a church, and Mr. Tousey was ordained pastor, October 19, 1715. He relinquished his charge, however, in March, 1724, and memorialized the General Assembly two months later to secure the receipt of his last year's dues (£60 and firewood). He alleged that he was "sore broken in health and as it may seem refusing recovery;" *per contra*, some of his flock filed charges of his unsatisfactoriness as a pastor.

He was a large land-holder, and later became the most influential civilian in Newtown. He was commissioned a Captain in the militia in October, 1727, and thenceforwards was known by his new title. From 1728 until his death he was a justice of the peace, and in 1747-8 and 1751 served as representative to the General Assembly for four sessions. He died in Newtown, March 14, 1761, aged 71.

He married in 1717, Hannah, daughter of Captain Samuel Clark, of Milford, Connecticut, and through his descendants the name has been honorably perpetuated in Connecticut.

His wife's father died in 1725, leaving a large landed estate, but no will; and the eldest son, Samuel Clark, Jr., of Milford, appealed to the Superior Court for a reversal of the decree of the New Haven Probate Court (dated February 28, 1726-7), dividing the estate, real as well as personal, according to the old law of the Colony (1699) equally among all the children, excepting a double portion to the eldest son. Before this appeal was acted on, a similar appeal made by another party had been carried to England, and unexpectedly sustained by the King in Council, on the ground that the Connecticut statute was contrary to the laws of the realm. The principle involved was important, since the titles to land acquired under the old law would be unsettled if the law were pronounced invalid; and when Samuel Clark, Jr., having compounded with all the other co-heirs, was unable to overawe Captain Tousey, all the Colony was interested. Clark carried his appeal to England, and in 1742 the General Assembly voted £500 to Captain Tousey for the defence of his suit, and instructed the Colony's Agent in London to retain able counsel to assist and defend him. He did not go to England himself, but in July, 1745, an order was finally passed in Council dismissing Clark's petition.

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- Conn. Colonial Records, vi, 448; N. England, iv, 578. *R. D. Smyth*,
vii, 191; viii, 463, 506; ix, 587. *Hin-* College Courant, Aug. 3, 1868, 83.
man, Catalogue of Puritan Settlers of *Story*, Commentaries on the Constitu-
Conn., 83. N. E. Hist. and Geneal. tion, i, 167. *Amos S. Treat*, MS. letter
Register, xxiii, 461. *Palfrey*, Hist. of July 29, 1850.

SAMUEL WELLES, third child and eldest son of Captain Samuel Welles, Jr., and his wife Ruth, daughter of Edmund and Mercy Rice, was born in that part of the ancient town of Wethersfield, Connecticut, lying east of the Connecticut River, on the 24th of December, 1689. Two days later, the inhabitants voted their consent for this portion to become a separate township; an act of incorporation was obtained in 1690, and the new settlement received the name of Glastonbury two years later.

He studied theology, and was ordained, on the 5th of December, 1711, the second pastor of the Church in Lebanon, Connecticut. The pulpit had been vacant for upwards of three years, and it is probable that he had preached there for some time before ordination. On the 15th of September, 1719, he married Hannah Arnold, born December 20, 1695, the only child of Barachiah Arnold, of Boston. Her father had died in 1703, and her mother (Abigail, daughter of Deacon Theophilus Frary), who survived until 1725, seems to have accumulated a considerable property by shop-keeping; the Boylston Market (corner of Washington and Boylston Streets, Boston) was built on land brought by Hannah Welles to her husband. In consequence of this marriage, and the need of looking after his wife's property, he was dismissed in 1722 from his pastoral charge,—the vote of the church to this effect being confirmed by the council which met (December 4, 1722) to ordain his successor. He removed to Boston, where he accumulated more wealth, becoming one of the richest men of the town, and highly respected. He joined the Old South Church, by letter from the First Church in Lebanon, April 23, 1728. He was from 1727 to 1734 a member of the House of Representatives, and in that capacity was the author of many of the later papers in the memorable controversy with Governor Burnet regarding his salary. (Hutchinson's Hist. of Mass., ii, 348.)

As early as 1729 he was appointed a Justice of the

Peace. He was a member of the Governor's Council, in 1735-38, 1740, 1747, and 1748,* and from January 8, 1755, until his death, was a Judge of the Court of Common Pleas for Suffolk County. It will further serve to show the position which he held, to mention some of the special duties entrusted to him. In June, 1733, he was one of a committee of five, to express the thanks of the House to General Oglethorpe; in September, 1765, he was one of a committee of seven (including James Otis and Samuel Adams) to convey similar sentiments to General Conway and Colonel Barré, for their speeches in Parliament in favor of the Colonies. In 1754 he was at the head of the Massachusetts delegation (though Governor Hutchinson was also of the number) to the memorable Congress at Albany of Commissioners from the Colonies, before which Franklin brought his plan of union.

This convention, Governor Hutchinson wrote in his *History* (iii, 20), "was the most deserving of respect of any which had ever been convened in America, whether we consider the Colonies which were represented, the rank and characters of the delegates, or the purposes for which it was convened." Three of the five Massachusetts delegates were Yale graduates.

In 1756, he was on a commission, with Hutchinson and Sir William Pepperrell, to meet Lord Loudon (Commander in Chief of the British Forces in America) in Albany, to devise means for relieving Massachusetts from her war-debt; and in 1757 he was a Commissioner of the Province at a conference in Boston between Lord Loudon and the delegates of the New England Colonies, respecting the prosecution of the war against the French.

He died in Boston, May 20, 1770, in his 81st year, having reached a greater age than any preceding graduate of the College, and having been for seven years the senior surviving graduate. His wife died in Boston, "after a long indisposition," October 14, 1765, in her 70th year.

* He was also chosen in 1734, but declined to serve.

His two sons, Samuel and Arnold, graduated at Harvard College, in 1744 and 1745, respectively, standing at the head of their classes in the order of family rank, and leaving families who have maintained a distinguished position in society. His only daughter died without issue.

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Hist. of Conn., ii, 532. *Washburn*, Judicial Hist. of Mass., 332. *Welles*, Genealogy, 114. *Whitmore*, Mass. Civil List, 1630-1774. *passim*. *Winsor*, Memorial Hist. of Boston, ii, xxxvii, 445, 448.

Annals, 1707-08

At the end of November, 1707, the colony lost its Governor, Fitz John Winthrop, by death; and at a special session of the General Assembly convened in December, the Rev. Gurdon Saltonstall (Harv. Coll. 1684), of New London, was chosen his successor. Mr. Saltonstall, as Governor Winthrop's pastor and intimate friend, had been his chief adviser and executive during a long period of the Governor's invalidism, and thus had the run of the Colony business more thoroughly than any one else. Besides his reputation as an accomplished divine, he was well known through the colony as a man of good general knowledge and solid judgment. At the first session of the Assembly over which he presided, in May, 1708, an order was adopted,—partly as a result of the influence of the new head of the colony,—appointing a Synod of pastors and lay-delegates, to propose a scheme of ecclesiastical discipline.

Sketches, Class of 1708

* <i>Jonathan Russell</i> , A.M.	*1759
* <i>Johannes Prout</i> , A.M., Thesaur.	*1776
* <i>Benjamin Allen</i> , A.M.	*1754

BENJAMIN ALLEN was born in Tisbury, on the island of Martha's Vineyard, in the year 1680, the seventh son and tenth child of James and Elizabeth (Perkins) Allen, of Sandwich and Tisbury, and grandson of Samuel Allen, of Braintree, Massachusetts.

He is said to have studied theology with the father of his classmate Russell, in Barnstable, and in 1710 was preaching for a few Sabbaths in Chatham, on Cape Cod. He appears to have joined in the re-settlement of the town of Worcester, Massachusetts, in 1715, and to have remained there for two years; and on August 18, 1717, he preached for the first time in the newly incorporated (June 1, 1716) South Parish in Bridgewater, Massachusetts. He was ordained pastor in Bridgewater, July 9, 1718, "but being an unsuccessful manager of his private secular concerns, he fell into debt, and his parish after often relieving him, became at last weary of it, and he was dismissed by an ecclesiastical council." He preached his last sermon there, October 11, 1730.

His next field of labor was in Falmouth, then the most considerable town in the Province of Maine,—including the present city of Portland and the town of Cape Elizabeth. The inhabitants of the part of Falmouth then called "Purpoodock," now Cape Elizabeth, held a parish meeting, September 18, 1733, and voted to build a meeting-house, and called Mr. Allen to be their minister. A church (the Second Church in Falmouth) was gathered, and the pastor installed, November 10, 1734, the sermon being

preached by the Rev. Samuel Willard (Harv. Coll. 1723), of Biddeford. Mr. Allen retained this charge until his death. He married, April 5, 1712, Elizabeth, daughter of Deacon Job and Hannah (Taylor) Crocker, of Barnstable, who was born May 15, 1688. His eldest daughter married the Rev. Stephen Emery (Harv. Coll. 1730), of Chatham. Another married the Rev. Caleb Upham (Harv. Coll. 1744), of Truro, also on Cape Cod, and another the Rev. Joseph Crocker (Harv. Coll. 1734), of the South parish in Eastham, now Orleans.

The following sketch appeared in the Boston Gazette of June 25, 1754 :

"Falmouth, June 13, 1754. No more Account having been given of the late worthy Pastor of the 2d Church in this Town, the Rev. Mr. *Benjamin Allen*, I think it proper to inform the Publick, that the said Rev. Gentleman died here on Monday the 6th of *May* last, in the 65th year of his age ; and on Thursday following was honourably interr'd at the Expense of his Flock. God sent him to us in the height of his Powers and Usefulness and continued him a Blessing for upwards of 20 years. He was justly accounted a Person of superiour intellectual Powers, and withal a good Christian and Minister of Jesus Christ, well accomplished for the sacred office and faithful in Discharge of the Trust committed to him, as well in pastoral Visits as publick Administrations, thereby making full Proof of his Ministry, and being an Example to the Flock : His Discourses were nervous and solid, his Method clear and natural, his Delivery grave, serious and pathetick, more adapted to reach the Hearers' Hearts and Consciences, than with Words and Phrases to gratify the Fancies of the curious. He was of a healthy, strong Constitution, his Eye never dim while he lived ; and tho' he used a strong Voice, yet it was easy, and without straining, and seem'd not to spend him for most of his Days. He was in some of his last years much impair'd by Lethargick and repeated Shocks of paralytic Disorders, yet continued in his Lord's Works, till they with a Fever returning with greater Force, Nature could no longer bear up. . . . After being last seiz'd, he continued to the tenth Day, but scarce speaking a Word, much disordered in his Senses, and taking little Notice of any Thing. . . . He was exemplary in every Relation, a kind Husband, a tender Father, a wise Counsellor and affectionate, faithful Friend. His Conversation very agreeable and entertaining ; and tho' so well accomplish'd a Person, he was withal affable, condescending, humble and modest, never that I

could observe or hear elated with Pride upon any Occasion. His disconsolate Yokefellow continues still struggling with her Infirmities, waiting for her change. He had Nine children, six of which survive him, a Son and five Daughters."

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W. Allen, Genealogy of the Allen Family, 1882, 6, 7. *Freeman*, Hist. of Cape Cod, ii, 288, 569, 591. *Lincoln*, History of Worcester, 47, 221. Mass. Hist. Society's Collections, xvii, 164. *Mitchell*, Hist. of Bridgewater, 47. N. E. Hist. and Geneal. Register, vi, 200. *T. Smith and S. Deane*, Journals, ed. by Willis, 80, 81, 89, 154. *R. D. Smyth*, College Courant, August 8, 1868, 83.

JOHN PROUT, only son of John Prout, a sea-captain of New Haven, Connecticut (originally from Devonshire, England), was born in New Haven, November 19, 1689. His mother was Mary, widow of Daniel Hall, and daughter of Henry Rutherford, both of New Haven.

His life was spent in mercantile occupations in his native town, where he was also much employed in public business. In 1714 he was appointed Naval officer for this port. On the death of John Alling, Treasurer of Yale College, Mr. Prout was elected (April 5, 1717) by the Trustees to that office, which he held until his retirement in September, 1765. From 1727 to 1742 he was Probate Clerk for the District of New Haven. He held for many years an appointment as Justice of the Peace (for the first time in 1735).

He died in New Haven, April 4, 1776, aged 86 years, having been for almost six years the oldest living graduate, and having attained a greater age than any of his predecessors.

He married, in 1712, Sybil, daughter of John Howell, of Southampton, Long Island. She was born August 9, 1691, and died in New Haven, February 5, 1782. Of their eight children, two daughters only survived them, one of

them the wife of the Rev. Samuel Bird, minister of the White Haven Church in New Haven. The oldest child, John Prout, Jr., graduated at this College in 1732.

The following is an extract from the notice of Mr. Prout's death in the New Haven paper of the week after :

"On Tuesday was taken with distressing pains, and on Thursday departed this life, JOHN PROUT, Esq., in the 87th year of his age, who lived in a married state with her he has now left a widow 64 years; who in life was intrusted with several important offices, particularly that of Treasurer of Yale College, and Justice of the Peace; all which he performed with honour and fidelity. And a sermon was delivered the Lord's Day following, suitable to the occasion and character of the deceased, by the Rev'd *Chauncey Whittelsey*, from Job 5, 26. In the death of this aged gentleman, mankind are deprived of a benevolent friend, the church of God of a sincere and praying member and brother, the distressed injured country of a true and cordial friend and well wisher to its important liberties and privileges, the widow of a most loving and faithful husband, the children of a tender father, neighbours and acquaintances of an agreeable, entertaining and undisguised friend, generally if not universally belov'd." . . .

His tombstone calls him "a Gentleman of an Established Character for Probity and seriousness." President Stiles speaks of his social and communicative disposition, and adds, "He was the gentleman and the Christian."

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Conn. Journal, April 10, 1776. New	<i>Smyth</i> , College Courant, August 8,
Haven Colony Historical Society's	1863, 83. <i>Pres. Stiles</i> , MS. Itinerary,
Papers, i, 118; iii, 578. <i>Savage</i> , Gen-	iii, 50; and Hist. of the Judges, 175,
ealogical Dict., iii, 490; iv, 697. <i>R. D.</i>	194-5. Trowbridge Family, 26.

JONATHAN RUSSELL was born in Barnstable, Massachusetts, February 24, 1689-90. His father, the Rev. Jonathan Russell, son of the Rev. John Russell (Harv. College 1645), of Hadley, and brother of the Rev. Samuel Russel (Harv. 1681), of Branford, an early Trustee of

Yale College, was himself graduated at Harvard in 1675, and was ordained the minister of Barnstable, September 19, 1683; his wife was Martha, daughter of the Rev. Joshua Moody, of Portsmouth, New Hampshire. Their elder son, John (see above, p. 27), had graduated at Harvard in 1704.

He studied theology, probably with his father, and after his father's death (February 20, 1710-11) succeeded him in the pulpit. He was called to the pastorate, May 1, 1712, and was ordained October 29, on a salary of £80. He died in office, September 10, 1759, aged 69 years. The historian of the Cape says that he "was noted for his early piety, talents, and assiduity in his professional duties." During his ministry of forty-seven years, he received into the church two hundred and forty-two communicants. Some four or five years after his ordination, the town was amicably divided into two parishes, and he chose to remain with the West Parish.

He married, December 26, 1715, Mercy, daughter of Colonel John Otis, of Barnstable, an aunt of James Otis, the patriot of the Revolution. She was born October 15, 1693.

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ii, 285-88, 300. N. E. Geneal. Regis- Courant, August 8, 1868, 83.
ter, ii, 196, 197, 287. *Savage*, Geneal.

Annals, 1708-09

In compliance with the order of the General Assembly, (page 73), a Synod was held at the house of the Rev. Thomas Buckingham, in Saybrook, on Thursday, the 9th day of September, 1708, composed of twelve ministers and four laymen—eight of the twelve ministers being Trustees of the Collegiate School, who had been in attendance at the annual Commencement the day before. The famous part of the doings of the Synod (see the Historical Discourse delivered in 1859 by Dr. Leonard Bacon) was a platform of discipline, which was ratified by the next General Assembly, and is widely known as the "Saybrook Platform," a *via media* between the more pronounced Congregationalism of Massachusetts Bay and the Presbyterianism of the Southward.

On the same day with this historic event, the deed of gift from Mr. Lynde of the house and lot in Saybrook, which he had offered the Trustees six years before, was executed, and formal possession of the property was taken. It is not certain that the house was occupied; the only evidence bearing on the subject is a stray memorandum of the doings of the Trustees some years later (1714), authorizing an agent "to lease out Mr. Lynde's donation to the Collegiate School not exceeding three years; liberty of pasture of an horse for each of the tutors being reserved out of it."

Later in the College year, on the 1st of April, 1709, the Rev. Thomas Buckingham, second in age among the Trustees, and for forty-three years pastor of Saybrook, died in his 63d year.

Before the end of this year, by the foresight of Governor Saltonstall, the Colony was provided with a printing press, which was set up in New London, the place of the

Governor's residence. (Thomas, Hist. of Printing in America, 2d ed., i, 184.)

At Commencement in 1709 a class of nine members—larger than any before—was graduated. Mr. Azariah Mather (class of 1705) was chosen to the tutorship, in place of James Hale, who had left "upon some uneasiness," says Johnson.

Sketches, Class of 1709

*Jeremias Miller, A.M.	*1756
* <i>Guilielmus Russell</i> , A.M., Tutor, Socius	*1761
*Josephus Smith, A.M.	*1769
*Nathanael Burnham, A.M.	*1754
* <i>Benjamin Woolsey</i> , A.M. 1723	*1756
* <i>Richardus Sacket</i> , A.M.	*1727
* <i>Josephus Noyes</i> , A.M., Tutor, Socius	*1761
* <i>Daniel Boardman</i> , A.M.	*1744
*Josias Deming, A.M.	*1761

DANIEL BOARDMAN, second son of Daniel and Hannah (Wright) Boardman, of Wethersfield, Connecticut, was born in Wethersfield, July 12, 1687. Immediately after graduation, he took charge of the Hopkins Grammar School in Hadley, Massachusetts, where he continued for one session, or eight months. He then studied theology, and when the dozen families which constituted the settlement of New Milford, Connecticut, desired early in 1712 to have regular preaching, he was sent to them, and on March 17, received a call, in accordance with which he remained as their minister. In October, 1713, the General Assembly gave the town liberty to raise money by tax for building him a dwelling-house. It was not, however, until November 21, 1716, that a church (of thirteen members)

was gathered, and the pastor ordained. A meeting-house was completed in 1720. In this charge Mr. Boardman continued till his death, from consumption, September 25, 1744, at the age of 57. During his ministry 225 persons were added to the church.

He was married, February 20, 1716, to Hannah Wheeler, of Stratford, who died June 20, 1719, leaving one daughter. He married again, November 1, 1720, Jerusha, widow of Ebenezer Seelye, of Stratfield (now Bridgeport), and daughter of Deacon David Sherman, of Stratfield. She was born in June, 1693, and died August 30, 1777. Their children were four daughters, and one son. Of the daughters, one married the Rev. Nathaniel Taylor (Y. C. 1745), her father's successor in the pulpit, and another married the Rev. Daniel Farrand (College of N. J. 1750), of Canaan, Connecticut.

Besides the skillful administration of a large parish, Mr. Boardman was eminent for his success in gaining the confidence of the Indians, who made New Milford their principal rendezvous in Litchfield County.

His only appearance in print which I have noticed is in a letter, dated November 16, 1742, detailing the rise of the "new light" enthusiasts in Connecticut, and printed in Dr. Charles Chauncy's *Seasonable Thoughts on the State of Religion in New-England* (Boston, 1743, 8°), pages 202-09; his sympathies were with the opposite party.

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NATHANIEL BURNHAM was the third son and fourth child of William and Elizabeth Burnham of Wethersfield, Connecticut. An elder brother, William, graduated at Harvard College in 1702, and settled in the ministry in Kensington, Connecticut.

In 1710 he appears to have been teaching the New London Grammar School. He also appears to have studied theology, as at a subsequent date (1720) the inhabitants of Newington parish, in Wethersfield, appointed a committee to treat with him to come and preach for them.

He settled in his native town, where he inherited a large landed property. He was a surveyor, and the Colony authorities often called on him for professional services or advice (as appears by the Colony Records, at various dates from 1714 to 1733). In particular, he was in 1714 the surveyor appointed by the Governor and Council to attend the Commissioners from Connecticut in running the line between this Colony and the Province of Massachusetts, and three years later was added to the number of the Commissioners. He was also employed in the public affairs of Wethersfield, and represented the town in the General Assembly at six sessions between 1722 and 1733.

He died in Wethersfield, December 16, 1754, aged about 65 years. He married, May 5, 1714, Mehitabel, second daughter of Major John and Hannah (Talcott) Chester, of Wethersfield. She was born January 29, 1688-9, and died March 18, 1773. They had four sons and one daughter, of whom two sons survived him. The daughter married Elisha Williams, Jr. (Y. C. 1735).

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Branches, i, 224. N. E. Hist. and General Register, xvi, 22. *R. D. Smyth*, College Courant, Aug. 15, 1868, 99. *Weller*, Annals of Newington, 20.

JOSIAH DEMING was the youngest son of Ebenezer and Sarah Deming, and the grandson of John and Honor (Treat) Deming, all of Wethersfield, Connecticut.

He studied theology and preached, but was never ordained. He lived in Newington Parish, in his native town, and there died, August 12, 1761, in his 73d year. He was a person of weight and prominence in the affairs of the parish; he was, for instance, their agent to intercede with the General Assembly, in 1748, for compensation for the loss of their minister, the Rev. Simon Backus (Y. C. 1724), in the Colony service. He also held various town offices, such as that of selectman. He married, December 8, 1714, Prudence, daughter of Captain James and Ann (Welles) Steele, of Wethersfield. She was born, January 17, 1693, and died July 10, 1752. By her he had three sons and one daughter. He next married, August 11, 1756, Experience Smith, who survived him, with two daughters, besides the children of his first wife.

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Genealogical Notes, 260. *N. E. Hist.* *Talcott*, *Genealogical Notes*, 501.
and Geneal. Register, xvi, 265. *Savage*, *Welles*, *Annals of Newington*, 56, 106,
Geneal. Dict., ii, 35. *R. D. Smyth*, 113, 115.

JEREMIAH MILLER was the son of George Miller, of East Hampton, Long Island, a magistrate and member of the Assembly of the Province of New York.

He studied medicine, and in 1711 settled in New London, Connecticut. To his practice as a physician he added in earlier years the business of teaching, and in 1714 became principal of the New London Grammar School. This position he held for twelve or fifteen years. He was one of the representatives of the town in seventeen sessions of

the General Assembly, between 1732 and 1749. From 1735 he was a Justice of the Peace. In 1737 he was appointed naval officer of the port,—New London being the only port for the entry and clearing of large vessels in the Colony,—and so continued until his death. He was also much employed in other public business. In May, 1749, he was appointed Judge of Probate for the County of New London, but at the next session of the Assembly he appeared and declined the office. He died in New London, March 15, 1756, in the 67th year of his age.

He married, March 2, 1717–18, Mary, second daughter of Gurdon Saltonstall (Harv. Coll. 1684), Governor of Connecticut from 1708 to 1724. She was born February 15, 1691–2. They had six sons and one daughter; one of the sons, Jeremiah, was in his turn a prominent inhabitant of New London.

The following is from an obituary notice in the Connecticut Gazette for March 27 :—

"He had been in a poor State of Health a considerable Time, during which his Behaviour had the firmness of a good Christian, and good Man. . . . In the various Stations of private Life, he discharged every Duty with Piety and Exactness; he was an affectionate kind Husband; an endearing and loving Father, a sincere and steady Friend; to his Servants a tender and careful Master; to his Associates an easy and often facetious Companion, grave without severity, and witty without ill Nature. . . . The impartial Administration of Law and Justice, and the Good of his King and Country, were the moving Springs of his Actions; his Views neither centered in himself nor his Family, they were dilated universally, and took in the Whole. *Threats could not alarm him, Bribes could not allure him.*"

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JOSEPH NOYES was born in Stonington, Connecticut, October 16, 1688. He was the fourth, and youngest surviving, son of the Rev. James Noyes, Jr. (Harv. Coll. 1659), senior member of the original board of Trustees of Yale College, and for over fifty years the minister of Stonington; his mother was Dorothy, daughter of Thomas Stanton, of Stonington, the famous Indian interpreter.

He studied theology, probably with his father, and was licensed to preach by the New London Association, May 2, 1710. In September, 1710, he entered on a tutorship in College, which office he held for the five following years. His reputation at this time is indicated by an extract from President Stiles, given in the sketch of Phineas Fiske (see above, p. 20). In November, 1714, the pastor of New Haven, the Rev. James Pierpont, was removed by death, and while the church was delaying the choice of a successor, Mr. Noyes received a call from Stonington, given in town-meeting, April 14, 1715, to become colleague-pastor with his father (now over 75 years of age), on a salary of £70. The call included a proposition that one of the joint pastors should preach stately in the outskirts of the town "to the people living remote from the meeting-house," and perhaps on this account, perhaps because he had reason to expect another and more attractive call, he declined this.

Meantime the New Haven people had sent a request (March 22, 1715) to the Mathers and other Boston ministers to suggest candidates to them; but when the Society met, July 1, 1715, "to nominate a man to carry on the work of the ministry on probation," Mr. Noyes received 86 votes, and Samuel Cooke (Y. C. 1705) received 45. An annual salary, of £120, was offered him in September, but with the deliberation which was customary at that period, his ordination did not take place until July 4, 1716, almost a year after he had entered on his pastoral labors. He preached his own ordination sermon, from Jeremiah i, 7.

In the first year of his ministry he was largely instru-

mental in promoting the removal of the College to New Haven, by his exertions in raising subscriptions (himself offering £20); and when the College was actually settled here, he further aided it in its need by hearing for two years nearly all the recitations of the Senior class.

For twenty years, his ministry seems to have been entirely acceptable and prosperous; but with the "Great Revival," which began to be felt here as early as 1735, came a spirit of dissatisfaction with the methods of his preaching.

The rising discontent was fanned by the interference of the Rev. James Davenport (Y. C. 1732), who came to New Haven in September, 1741, as an itinerant imitator of Whitefield, and publicly denounced Mr. Noyes as an unconverted man and a hypocrite. Three months later, a proposition was made for a division of the church and society, on the ground that "we, the subscribers, have, by long and sorrowful experience, found, that the preaching and conduct of the Rev. Mr. Noyes has been in great measure unprofitable to us, and that we have also reason to think that he differs from us in some points of faith." This request being refused, a separate church (now merged in the United Church) was formed in May, 1742, to the great annoyance of the old society, but as under the existing law of the Colony the members of this dissenting society were still taxable for Mr. Noyes's support, the bitterness of feeling by no means ended. Meantime, the old church had tried to prevent the division by voting to settle a colleague-pastor,—a step which was naturally mortifying to Mr. Noyes, as yet only in his 54th year. The latter attempt was not carried into effect until 1758, after the new church had settled a pastor of its own, and was thriving under what was felt to be persecution. The Rev. Dr. Trumbull, who was in College from 1755 to 1759, and whose sympathies were all with the "New Lights," tells at length the story of these troubles, and gives a perhaps not very unfair account of the cause of the disaffection to Mr. Noyes, as follows:—

"Though he had the gift of prayer, and was edifying in that part of worship, yet he was unanimating and unpopular in his preaching. His language was vulgar, and his zealous calvinistic hearers did not consider him as so plainly and faithfully preaching the doctrines of human depravity, of regeneration by the supernatural influences of the divine Spirit, and of its absolute necessity that men might be saved, of effectual calling and justification by faith only, as a minister of the gospel ought by all means to do. From his manner of preaching, especially on sacramental occasions, suspicions arose that he did not hold the real divinity of the Saviour. Besides, he appeared wholly unfriendly to the religious awakening and concern in the country."

The unpopularity of Mr. Noyes as a preacher naturally increased, as with increasing age he grew more dull and dry and non-committal. President Clap, who had at first been his earnest supporter, was conquered by the prevalent prejudice against him in the minds of many patrons of the College; and although the students had from the first removal to New Haven attended public worship at Mr. Noyes's meeting, in 1753 a church was set up in the College itself, and the students required to attend service there. In 1755 a Professor of Divinity was appointed, whose duties included the work of preacher and pastor, and in 1756 an unsuccessful attempt was made by Mr. Noyes's Society to win back the College congregation by offering to make the new Professor a colleague-pastor of the First Church. President Clap went on, in the face of active opposition from Mr. Noyes and others (a minority of the College Corporation), to organize the College Church (June, 1757), and also tried, unsuccessfully, to effect the removal of Mr. Noyes for lack of orthodoxy from his seat in the Corporation, which he had held since September, 1735, and which he retained till his death.

In March, 1758, the Rev. Chauncey Whittelsey (Y. C. 1738) was settled as colleague pastor of the First Church—not until Mr. Noyes's adherents had so dwindled in numbers that they were actually outvoted in town-meeting by the seceders, so that the old pastor was forced to apply to the courts for the collection of his salary. With the set-

tlement of an acceptable colleague, however (a step which it was believed Mr. Noyes had always been inclined to thwart), peace came to the distracted community. His last years were almost entirely withdrawn from public labors, and he died in New Haven, June 14, 1761, in his 73d year.

His colleague has left on record this delineation of his character :—

“Mr. Noyes was a gentleman of good natural powers; and as he resided at the College several years after he received the honors of it, he made himself very much master of the learning taught at College in that day. He was naturally observing, judicious, and prudent; and these very useful and important qualities he from time to time improved by experience, and thence was an excellent economist in the management of the affairs both of his family and of the public. His conversation was very entertaining and useful. . . In public prayers he was equalled by few in justness of sentiment, and in readiness, variety, and aptness of expression. . . In his public discourses . . he, upon principle, aimed rather to be plain, familiar, and instructive, than learned, critical, ornamental, or moving.”

He married, November 6, 1716, Abigail, the only child of his predecessor, the Rev. James Pierpont (Harv. Coll. 1681), by his second wife, Sarah, daughter of the Rev. Joseph Haynes (Harv. Coll. 1658), of Hartford. She was born in New Haven, September 19, 1696, and died while on a visit in Wethersfield, Connecticut, October 10, 1768. A Sermon by her husband's colleague and successor, was published, which describes her beautiful and universally honored character. They had five daughters and four sons; the only son surviving childhood, the Rev. John Noyes, graduated at this College in 1753; of the daughters, only two survived their father, one of whom was the wife of the Hon. John Chester, of Wethersfield, and the other the wife of Judge Thomas Darling (Y. C. 1740), of New Haven.

Mr. Noyes's estate was valued at upwards of £3600, the most of it in land; it included however, four negro

servants, and £25 worth of books. His wife had inherited a large fortune from her mother.

He published nothing : the only thing purporting to be of his composition that I have seen is the argument in reply to President Clap's impeachment of him before the Corporation, which is preserved in President Stiles's manuscripts, and which has been thought to be written by his son-in-law, Judge Darling. It is quoted in W. L. Kingsley's "Yale College," i, 177.

The record on his tombstone, under the present First Church, is as follows :—

"Rev^d. Joseph Noyes, a Man of God, eminent for Prudence, catholic in Sentiments, given to Hospitality, patient in Tribulation, and abundant in Labours; having serv'd his Generation by the Will of God, 5 years a Tutor, and 26 a Fellow, of Y. College, and 45 Pastor of y^e 1st Church in N. Haven, died June 14, 1761, Aetat. 73. Mrs. Abigail Noyes, Relict of the Rev^d Joseph Noyes, died at Weathersfield, y^e 10th of Oct^r, 1768, Ae. 73, and was Buried in that place. A Gentlewoman of a sweet and delicate Temper, and of Female Virtue an Example, she greatly excelled in y^e knowledge of y^e Scriptures, and they were y^e Guide of her Youth, and y^e Comfort and Support of her Age; she was a Loving dutiful Wife, a kind instructive Parent, to y^e Poor Charitable, to y^e Faulty a faithful Reprover, to the Cause of Truth a Friend. Her Life was diligent and useful : Her Heaven began on Earth. She saw through a Glass darkly, but now Face to Face. O Grave where is thy Victory!"

His portrait is in possession of his descendants.

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Smyth, College Courant, Aug. 15, 1868, 99. *Pres. Stiles'* MS. Itinerary, ii, 17, 18; iii, 4, 20, 46, 55, 59, 60, 72; and MS. Miscellanea, 69; and MS. unbound Letters, V. 5. *Trumbull*, Hist. of Conn., ii, 340. *R. A. Wheeler*, Hist. of 1st Church in Stonington, 46.

WILLIAM RUSSELL was born in Middletown, Connecticut, November 20, 1690. He was the eldest child of the Rev. Noadiah Russel (Harv. Coll. 1681), the minister of Middletown and one of the first Trustees of this College, by his wife Mary, daughter of the Hon. Giles Hamlin, of Middletown. His younger brother Daniel graduated here in 1724.

He studied theology with his father, and became a tutor in this College in September, 1713. But on the 3d of the following December his father died, and he was soon invited to succeed him; he retained his tutorship till the close of the College year, and was ordained in Middletown, June 1, 1715,—the officiating clergymen being Timothy Stevens (Harv. Coll. 1687), of Glastonbury, Thomas Buckingham (Harv. Coll. 1690), of Hartford, Stephen Mix (Harv. Coll. 1690), of Wethersfield, and Nathaniel Chauncey (Y. C. 1702), of Durham.

After a peaceful ministry of forty-six years, he died, in Middletown, on the anniversary of his ordination, June 1, 1761, in his 71st year.

He married, August 19, 1719, Mary, eldest daughter of the Rev. James Pierpont (Harv. Coll. 1681), of New Haven, by his third wife, Mary, daughter of the Rev. Samuel Hooker, of Farmington. She was born November 23, 1702, and died July 24, 1740. Their family consisted of four sons and five daughters. Besides the Rev. William Russell (Y. C. 1745) and the Rev. Noadiah Russell (Y. C. 1750), one son and four daughters survived him. Descendants of the name in direct line (five generations in all) have been graduated at the College.

During the vacancy in the headship of the College, caused by the removal of Rector Cutler, Mr. Russell was one of several to whom the position was offered. The Trustees voted, May 21, 1724, that in case Professor Edward Wigglesworth of Harvard College cannot be obtained as Rector, Mr. Russell be desired to accept the place, but no further account of the effort is on record. In

September, 1745, he was chosen one of the Fellows of the College, and so continued until his death. His tombstone describes him as "a man of God, eminent for wisdom, prudence, and morality."

His theological sympathies were with the "Old Lights," yet Whitefield, who spent a night at his house in 1740, wrote in his Journal: "Mr. Russel I think an *Israelite* indeed, and one who has been long mourning over the Deadness of Professors. . . . Was much pleased with the Simplicity of my Host, and the Order wherein his children attended on Family Devotions."

In 1758, at the time of the controversy caused by the settlement of the Rev. James Dana (Harv. Coll. 1753) in Wallingford, Mr. Russell took a prominent part in the action of the ministers of Hartford and New Haven Counties; and in this connection the Rev. Dr. Trumbull characterizes him as a "gentleman of great respectability, for knowledge, experience, moderation, and for pacific measures on all occasions."

He published:—

The Decay of Love to God in Churches, Offensive and Dangerous, shewed in a Sermon [from Rev. ii, 4] Preach'd before the General Assembly of the Colony of Connecticut, May 14, 1730. N. London, 1731. 16°, pp. ii, 48. [C. H. S. Harv. Y. C.]

AUTHORITIES.

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| <p><i>Boyd</i>, Hist. of Winchester, Conn., 291. Congregational Quarterly, xii, 541. <i>Field</i>, Statistical Account of Middlesex County, 44; and Centennial Address at Middletown, 56. <i>Savage</i>, Geneal. Dict., iii, 593. <i>R. D. Smyth</i>,</p> | <p>College Courant, August 15, 1863, 99. <i>F. F. Starr</i>, MS. letter, June 2, 1883. <i>Trumbull</i>, Hist. of Conn., ii, 496. <i>Whitefield</i>, Continuation of his Journal in New-England (Boston, 1741), 88.</p> |
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RICHARD SACKET was the son of Captain Joseph Sacket, of Newtown, Queens County, Long Island,—probably by his first marriage, with Elizabeth, daughter of Captain Richard Betts, of Newtown.

He studied theology, and married (before November, 1711) Elizabeth, daughter of Lieutenant John Kirtland, of Saybrook, Connecticut, who survived him.

In 1711 he was preaching to the Presbyterian congregations in Maidenhead and Hopewell, New Jersey. In 1712 his residence was in Saybrook.

Early in 1714 he succeeded Mr. John Jones (Harv. Coll. 1690) in preaching to the First Church in Greenwich (old parish), Connecticut, but by 1716 changed to the supply of the pulpit in the parish at what was then called Horse Neck in the Western part of the same town. His ministrations here were so acceptable that the General Assembly granted in October, 1716, an application from the Society to organize a church, and accordingly a church was quickly formed (perhaps in the following month), and Mr. Sacket ordained pastor. He remained in this office until his sudden death, in Greenwich, May 8, 1727. A notice of his death in the *New England Weekly Journal* says that "he was so well the day before that he preached both parts of the day."

He is reported to have been of a mild temper and pleasing manners, and much beloved by his people. His children remained in Greenwich. The inventory of his estate (dated August 15, 1729) amounted to about two thousand pounds,—fifty pounds being in books.

AUTHORITIES.

Greenwich 2d Church 150th Anniversary, 23-26. <i>Mead</i> , Hist. of Greenwich, 108. Records of Presbyterian Church in U. S., 1706-88, 22. <i>Riker</i> ,	<i>Annals of Newtown</i> , 345. <i>R. D. Smyth</i> , <i>College Courant</i> , August 15, 1863, 99.
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JOSEPH SMITH, the eldest son of Joseph Smith, of Milford, Connecticut, and the earliest of this wide-spread name to be educated at the College, was born in Milford, in July, 1691.

He spent his life in the cultivation of his extensive farm in his native town, and there died in the summer of 1769, aged 78. His will was proved at New Haven, September 18, 1769. It is dated in 1755, and mentions two sons and four daughters. His property had probably been distributed mainly among his children before his death, as his estate is inventoried at only £400.

He married, July 5, 1711, Martha, daughter of Captain Samuel Bryan, of Milford. She was born in 1689, and died in 1771. He and his wife were admitted to the Milford Church on the 6th of April, 1718.

AUTHORITIES.

R. D. Smyth, *College Courant*, August 15, 1868, 99.

BENJAMIN WOOLSEY, son of Captain George and Hannah Woolsey, of Jamaica, Long Island, was born in that town, November 19, 1687. His grandfather, George Woolsey, emigrated from Holland in 1623, and married in New York in 1647.

His parents were Presbyterians; and immediately after graduation he began the study of theology and appears to have continued it at home, though the Jamaica dissenters were then without a pastor.

By the summer of 1710 he had married Abigail Taylor, the only child of John and Mary (Whitehead) Taylor, of Oyster Bay, Long Island. Her father was long since dead, and her mother was now the widow of the Rev. William Urquhart, the Episcopal missionary to Jamaica from 1704 to 1709.

In 1711 we hear of Mr. Woolsey as preaching for a single Sunday to the Presbyterians of Hopewell, New Jersey (where his elder brother resided), occupying for the purpose the Episcopal church and so causing a great scandal.

In 1714 he was invited to become a colleague-pastor of the church in Huntington, Long Island, but declined the invitation. In January, 1714-15, he describes himself as "of Dosoris," an estate nearly two miles north of the village of Glen Cove, where his wife's father had owned much land, and where he himself eventually settled on a farm containing upwards of a thousand acres. The name Dosoris has been variously interpreted, as an Indian name, or as a Latin designation given by Mr. Woolsey (*dos oris* or *dos uxoris*); it is said to have been used, however, before his time.

He was ordained and installed in Southold, Long Island, about the middle of July, 1720, succeeding the Rev. Joshua Hobart (Harv. Coll. 1650), who died February 28, 1716-17. In 1736 he resigned his pastorate, that he might return to Dosoris and cultivate the estate left to his wife by her father. Here he lived for the rest of his days, preaching as opportunity offered, and during much of the time regularly in his own house.

He died at Dosoris, of a disease of the kidneys, August 15, 1756,* in his 69th year.

His tombstone commemorates him as one

"who, in the United Character of the Gentleman, the Christian, the Divine, shone with distinguished Lustre and adorn'd every Station of public and private Life with Dignity and Usefulness. Early devoted to the Work of the Gospel Ministry, endowed with the Gifts of Nature and Grace, he Employ'd His Superior talents in the Service of his Divine Master with Fidelity and Zeal."

A notice in the New York Mercury, soon after his death, has this just tribute of praise:—

"Oysterbay, on Long-Island, August 20, 1756. Last Lord's Day Morning, departed this Life in the 69th year of his Age, and on Tuesday was decently interred, the Revd. Mr. Benjamin Woolsey, of this Place. He was a Gentleman whose intellectual Powers were much above the common Level. These improved by a liberal Education, and early sanctified by divine Grace, eminently furnished him for the Service of God and his Generation, in the

* His tombstone gives the inaccurate date, August 13, 1759.

sacred Office of the Gospel Ministry; to which he accordingly devoted himself, and was ordained a Pastor of the first church in Southold. In this Relation he continued for a Course of Years, a burning Light, discharging the important Trust with an exemplary Fidelity and Zeal, until by the Advice of his Brethren in the Ministry, and in Consequence of a generous Purpose he had some Time formed, he was, to the inexpressible Grief of his Church and Congregation, released from his pastoral Relation to them, and soon after removed to his own Estate in the Town of Oysterbay. Here he immediately applied himself to the noble Purpose aforesaid, and in Pursuance thereof, has continued ever since till within a few Weeks of his Death, in a *gratuitous* Bestowment of his ministerial Labours upon the People of this and a neighboring Town. His universal Acquaintance with sacred Literature, and Skill in systematical and polemic Divinity, rendered his publick Performances peculiarly edifying and instructive. His Sentiments were just, noble and proper; his reasoning clear and conclusive, and his Pulpit Eloquence manly, nervous and strong. The Zeal and Pathos that animated his Discourses, added peculiar Grace and Dignity to his Address; and while it engaged the Attention of his Hearers, discovered the sincere Piety and fervent Devotion that warmed and governed his own Heart. His steady Attachment to the religious Principles he professed, was under the Government of true Christian Charity, and even attuned with the most amiable Candour and Condescension towards those of a contrary Mind. He loved good Men of every Profession, and own'd and admired sincere Piety under whatever Form or Denomination it appeared. In the Character of civil and domestic Life, he was no less worthy of Imitation. Justice, Charity, and Condescension, Hospitality and a publick Spirit, were Virtues to which he paid the most sacred Regard. In the Discharge of the various Duties which constitute the tender and affectionate Husband, the indulgent kind Parent, the mild and gentle Master, the obliging Neighbour, the sincere, faithful and unshaken Friend, he had no superior, and few equals. A Nephritick Disorder, which had attended him for some of the last Years of his Life, somewhat interrupted his publick Services; the Paroxysms of which affected him with the most acute and agonizing Pain, which he endured with Christian Patience and Fortitude. The excruciating Disease had sensibly weakened his Constitution for some Months past, and returning upon him with redoubled Violence, soon threw him into a Lethargy, and in a few Days put an End to his useful and valuable Life."

His widow died at the house of her son-in-law, the Rev.

Dr. Noah Welles (Y. C. 1741), in Stamford, Connecticut, March 29, 1771, in her 77th year.

Two sons and four daughters survived him, another daughter having died young. The younger son graduated at this College in 1744, and was the grandfather of the Rev. Theodore Dwight Woolsey, President from 1846 to 1871.

AUTHORITIES.

Documents relating to Colonial Hist. of N. Y., v, 335, 337. *Dunlap*, Hist. of N. Y., ii, clxxxii. *Macdonald*, Hist. of Presb. Church, Jamaica, 116, 130. N. Y. Genealogical and Biographical Record, iv, 144; v, 14. N. Y. Mercury, September 20, 1756. *Orderdonk*, Antiquities of the Parish Church, Jamaica, 23, 29. *R. D. Smyth*, College Courant, August 15, 1868, 99. *Sprague*, Annals of the Amer. Pulpit, iii, 81. *Thompson*, Hist. of L. I., i, 397; ii, 438. *Whitaker*, Hist. of Southold, *passim*.

Annals, 1709-10

At Commencement, 1710, Azariah Mather withdrew from the Tutorship, and was succeeded by Joseph Noyes, a Bachelor of one year's standing. Probably at the same date the Rev. Thomas Ruggles, of Guilford, was chosen a Trustee, although he did not reach until the following March the age (40 years) prescribed by the charter; this irregular proceeding was later the cause of trouble.

Sketches, Class of 1710

**Benjamin Colton*, A.M.

*1759

**Johannes Bliss*, A.M.

*1742

JOHN BLISS, the third son and fourth child of Samuel and Ann (daughter of Deacon John Elderkin) Bliss, of Norwich, Connecticut, was born there October 23, 1690.

He studied theology, and about December, 1714, began to preach in the town of Hebron, Connecticut. The General Assembly authorized in October, 1716, the organization of a church there, but it was not until November 19, 1717, that he was ordained pastor. After some years, charges of habitual intemperance were brought against him, by some among his people who were disaffected, and the Hartford South Consociation met at Hebron, November 16, 1731, to investigate the case. They decided that the charges were not proved, and he continued in office until late in 1733 or early in 1734, when on account of a serious division in his church he was dismissed by a council.

He soon after declared himself an Episcopalian, and was followed by a number of his adherents among his former parishioners. A house of worship was built in 1735, and Mr. Bliss for the remainder of his life read service to the congregation, but never crossed the ocean to receive Episcopal orders.

He died in Hebron, February 1, 1741-2, aged 51 years.

His first wife Anna, by whom he had ten children, died February 2, 1731-2; and on the 14th of December following, he was married to Hannah, daughter of Deacon Phineas Post, of Columbia Society, in the adjoining town of Lebanon, and widow of David Barber, of Hebron, who bore him two sons,—the younger of whom was graduated at this College in 1760.

After Mr. Bliss's death, she married, October 27, 1742, Captain Benoni Trumble, the grandfather of the Rev. Dr. Benjamin Trumbull (Y. C. 1759).

AUTHORITIES.

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| <i>Beardsley</i> , Hist. of the Episc. Church in Conn., i, 99. | <i>Stiles</i> , MS. Eccl. Hist. of N. England. |
| Bliss Genealogy, 40. | <i>Trumbull</i> , Hist. of Conn., ii, 435; and |
| 47. <i>Savage</i> , Geneal. Dict., i, 201. <i>Pres.</i> | MSS. concerning Hebron. |
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BENJAMIN COLTON was a grandson of George Colton, the English emigrant to Springfield and Suffield, Massachusetts, and son of Ephraim Colton, of that part of Springfield now Longmeadow, by his second marriage with Esther, daughter of Samuel Marshfield. He was the seventh of his father's eighteen children, and was born (probably) in 1690.

In May, 1711, the General Assembly of Connecticut granted leave to the inhabitants (about twenty-seven families) of the western portion of the town of Hartford (now West Hartford) to constitute a separate parish; and in pursuance of this permission, Mr. Colton was soon after em-

ployed by them on trial as a candidate for the pastorate. At a meeting of the society on the 5th of October, 1713, definite proposals were made to him with respect to salary for a series of years; and on his acceptance of these, a church of twenty-nine members was gathered under the name of the Fourth Church of Christ in Hartford, and he was ordained pastor, February 24, 1713-14.

His earlier ministry was prosperous, and the church shared largely in the results of the great awakening of 1740, though he was himself classed as an "Old Light."

Traces of dissatisfaction with him appear upon the records of the Society by 1753,—the first occasion being apparently his alleged excessive resentment in the case of a personal quarrel. On July 2, 1754, a committee was appointed "to treat with Mr. Colton, First about some matters of grievance, and if that can be well got over, then to discourse with him about a settled salary of what he will abide by without making any more difficulty, if the Society pay the sum they agree with him about." No satisfactory agreement was then reached; but the next action taken was in September, 1756, when after an unsuccessful attempt "to refer the affairs with Mr. Colton to referees," it was "voted, we will do nothing further about Mr. Colton's affair;" and "Voted, the committee go on to hire Mr. Russel to preach here." On December 11, 1756, the following conclusion was reached: "Whereas the Rev^d. Mr. Ben^m. Colton has for more than seven months last past been under such bodily weakness as to render him unable to serve this Society in the work of the Gospel ministry, and there seems to be a probability that he will not again ever be able to serve said society in said work, it is therefore voted by said Society to give the said Mr. Colton the sum of £25 new tenor bills, provided he accept thereof and thereupon resigns his pastoral office in this Society." The next year provision was made for an annual allowance of £12½ to be paid him during life, "provided he meddle not with the affairs of the ministry or the gov-

ernment of the church for the future." He survived, in broken health, until March 1, 1759, when he died in West Hartford, aged about 69 years.

He married, December 3, 1713, Ruth, eldest daughter of the Rev. Edward Taylor (Harv. Coll. 1671), of Westfield, Massachusetts. She was born 1693 and died May 30, 1725. He was again married, in 1726, to Elizabeth, daughter of the Hon. William Pitkin, Jr., of Hartford. She was born August 18, 1689, and died October 11, 1760. He had two sons and two daughters by the first marriage, and three daughters and two sons by the second. His eldest son, Eli, graduated at this College in 1737, and his youngest, George, in 1756. One daughter married the Rev. Adonijah Bidwell (Y. C. 1740). Of his children, all except the eldest son and one daughter survived him.

He published—

1. Two Sermons Deliver'd at Hartford . . The first Sermon Treats of the change of the Sabbath, from the Seventh, to the First Day of the Week. From Acts xx, 7. . . The second Sermon Treats of Baptism, From Acts viii, 38. N. Lond., 1735. 16°, pp. 67.

[C. H. S. Prince.

2. The Danger of Apostacie, shewed in a Sermon [from Joshua xxiv, 20] Preached before the General Assembly of Connecticut, May 12, 1737. N. London, 1738. 16°, pp. 60.

[C. H. S. Harv. Y. C.

AUTHORITIES.

Cothren, Hist. of Woodbury, ii, 1479.
Hinman, Catalogue of Puritan Settlers
of Conn., 680. *Morris*, Hist. Discourses

at W. Hartford, 1863. N. E. Hist. and
Geneal. Register, xxii, 194 ; xxxvii, 34.

Annals, 1710-11

To this year belongs the first mention of the name of Governor Elihu Yale in connection with the Collegiate School. On May 22, 1711, Jeremiah Dummer wrote from London to the Rev. Mr. Pierpont, saying, "Here is Mr. Yale, formerly Governor of Fort George in the Indies, who has got a prodigious estate, and now sends for a relation of his from Connecticut to make him his heir, having no son. He told me lately, that he intended to bestow a charity upon some college in Oxford, under certain restrictions which he mentioned. But I think he should much rather do it to your College, seeing he is a New England and I think a Connecticut man. If therefore when his kinsman comes over, you will write him a proper letter on that subject, I will take care to press it home."

Sketches, Class of 1711

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| * <i>Johannes Pierson</i> , A.M. | *1770 |
| * <i>Johannes Gardiner</i> , A.M. | *1725 |
| * <i>Samuel Andrew</i> , et Harv. 1711, A.M. | *1728 |
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SAMUEL ANDREW was born in Milford, Connecticut, October (baptized October 14), 1688. He was the second child and eldest son of the Rev. Samuel Andrew (Harv. Coll. 1675), minister of Milford, Connecticut, from 1685 to 1738, one of the original Trustees of this College, and for some years its Rector. His mother was Abigail, daughter of Governor Robert Treat, of Milford.

He was a merchant in his native town, and died there, of a fever, April 26, 1728, in the 40th year of his age. His estate was appraised at about £1500.

He married, December 9, 1719, Eunice, only daughter of the Hon. John Hall, of Wallingford, Connecticut, by whom he had one son and three daughters. The son was graduated at this College in 1739. One of the daughters married the Rev. William Russell (Y. C. 1745), and another married (January 11, 1736-7) Jonathan Law, Jr.

In 1730, his widow married Governor Jonathan Law (Harv. 1695) as his fourth wife, his third wife having been Abigail Andrew, the elder sister of the subject of this sketch. Governor Law died November 6, 1750, and his widow then married Colonel Joseph Pitkin, of East Hartford, Connecticut, who died November 3, 1762. Her two sons by her second marriage graduated at this College, in 1751 and 1753, and her only daughter by the same marriage married the Rev. Seth Pomeroy (Y. C. 1753). Her gravestone, in New Haven, bears the following record :

"She was a Lady of an excellent character for Prudence, Industry and Economy, for Virtue and Piety, for Kindness, Benevolence, and Sociability, and for a certain Nobleness of Spirit and Dignity of manners. She lived an Honor and ornament to the families with which she was connected, and died in this city, June 3" [it should read June 2] "1774, Aetat. 75."

AUTHORITIES.

Connecticut Journal, June 3, 1774. History of New Haven Colony, 139.
Goodwin, Geneal. Notes, 16. *Lambert*,

JOHN GARDINER, Jr., was the son of John Gardiner, the third proprietor (from 1689 to 1738) of Gardiner's Island, which lies adjacent to the town of Easthampton on Long Island, and opposite New London. He was born

on the island, his mother being Mary, daughter of William King, of Southold.

During the year after graduating he taught in the New London Grammar School, and he married, May 6, 1716, Sarah, daughter of Governor Saltonstall, of New London, by whom he had three daughters and one son. He settled in New London as a merchant, and was part owner of a brigantine called the Isle of Wight—a name by which Gardiner's Island was known to the early English settlers. He died January 5, 1724-5, aged about 32 years, and was buried in the Saltonstall family tomb.

His estate amounted to £1686.

His widow married, January 1, 1727, Samuel Davis, of New London, who died in 1734; she next married Thomas Davis, also of New London.

AUTHORITIES.

Bond, Hist. of Watertown, 925. *Caul-* 398. *Thompson*, Hist. of L. I., ii, 379.
kins, Hist. of New London, 241, 383.

JOHN PIERSON was the youngest son of the Rev. Abraham Pierson (Harv. Coll. 1668), and was born in Newark, New Jersey, where his father was then minister, in 1689 or 1690. His mother was Abigail, daughter of George Clark, of Milford.

In 1694 his father settled in Killingworth, Connecticut, where he lived, as pastor of the church, and after 1701 as Rector of the Collegiate School, until his death in 1707.

The son studied theology, and resided for a few years in the eastern parish of Guilford, Connecticut, probably as a teacher. As early as 1714 he was preaching in Woodbridge, New Jersey, to the Presbyterian Church which had endeavored, but in vain, to secure his father as its minister in 1669. He was ordained at Woodbridge, April 29, 1717.—the officiating clergymen being Jedediah Andrews (Harv.

Coll. 1695), of Philadelphia, John Prudden (Harv. Coll. 1668), of Newark, Joseph Morgan, of Freehold, Robert Orr, of Maidenhead, and Jonathan Dickinson.

In the divisions which affected the Presbyterian body, he favored the "New Side," under the leadership of Jonathan Dickinson, whose parish adjoined his, and who was his intimate friend; when in 1746 the College of New Jersey received its first charter, his name stood next to Dickinson's in the list of Trustees; and when Dickinson's death occurred, the next year, it was his duty to preach the sermon at the funeral. He retained his connection with the College until 1765.

In 1752 he was dismissed from his pastorate, at his own request, and the manuscript records of the church preserve the testimony that "he was justly reputed and esteemed a worthy and able minister, sound in the faith, and of exemplary conversation and conduct. He well supported the dignity of his office, and had but few equals in his day, in theological knowledge." Another account, in an official letter sent to England by the Rev. Thomas B. Chandler (Y. C. 1745), the Episcopal missionary at Elizabethtown, states that Mr. Pierson was dismissed in consequence of his being somewhat dull, and too feeble an antagonist of the Episcopal Church, which had a strong foothold in Woodbridge.

His next settlement was in Mendham, New Jersey, where he remained for ten years (1753-62). He then removed to Jamaica, Long Island, and resided for a short time on a farm belonging to his second wife, Judith Smith, who died there, October 19, 1764, in her 67th year. He then went to live with his daughter, Elizabeth, wife of the Rev. Jacob Green (Harv. Coll. 1744), the minister of Hanover, New Jersey, and in this home he died, August 23, 1770, in his 81st year. His tombstone describes him as "an eminent divine; an excellent casuist; a faithful searching preacher; a devout and steadfast Christian; an undaunted reprove; a peculiar economist; stern in his

behavior, yet benevolent and kind. He passed through many scenes of life without a blemish in his behaviour." Three sons and four daughters survived him.

He first married (July 18, 1716) Ruth, second daughter of the Rev. Timothy Woodbridge (Harv. Coll. 1675) of Hartford, Connecticut, who died in Woodbridge, January 7, 1732-3, aged 37 years, leaving two daughters and a son. The sermon at her funeral, by the Rev. Jonathan Dickinson, was printed (N. Y., 1733).

He published :—

1. A Sermon preached at the ordination of the Rev. Aaron Burr, January 25, 1737-8.

2. The Faithful Minister. A Funeral Sermon [from Eph. vi, 21], preached at Elizabeth-Town, October 9, 1747. Occasioned by the Death of the Rev. Mr. Jonathan Dickinson. . . N.-Y., 1748. 8°, pp. 24.

[M. H. S. N. Y. H. S. Y. C.

3. Christ, the Son of God, as God-Man Mediator. A Sermon [from Heb. i, 4, 5] Preached at Newark . . . May 8, 1751. Before the New York Presbytery in their Session there. Boston, 1751. 8°, pp. 29.

[M. H. S.

4. A Discourse on the Nature and Benefits of Christ's Intercession. 1765. 12°, pp. 24.

[Libr. Co. of Philad.

AUTHORITIES.

Dally. Woodbridge and Vicinity, 173-6. *Green*, Discourses delivered in the College of N. J., 298. *Mitchell*, Woodbridge Record, 28. N. E. Hist. and Geneal. Register, xxxvii, 34. Records of the Presbyterian Church, 1706-

88, pp. 39, 41, 43. *Stearns*, First Church in Newark, 122, 178, 179. *Webster*, Hist. of the Presbyterian Church, 357. *Whitehead*, Contributions to E. Jersey History, 388, 391.

Annals, 1711-12

Details are entirely wanting for the College history during this year. The failure of the important expedition sent from New England against Canada in the summer of 1711 had involved Connecticut in debt and impaired the resources of all her people. The unparalleled smallness of the graduating classes from 1710 to 1713 was due to the anxieties and distresses connected with Queen Anne's war.

Sketches, Class of 1712

**Samuel Russell*, A.M., Tutor

*1746

**Samuel Maltby*

*1751

SAMUEL MALTBY (OR MALTBYE, as often spelt), fourth son of Captain William Maltby, of Branford, Connecticut, was born in Branford, August 7, 1693. His mother was Abigail, daughter of Deputy Governor James Bishop, of New Haven.

During the last year of his College course, and subsequently, he taught school in Branford. He then settled as a farmer in the northern part of the same town. He was made captain of the militia in 1716. For twenty-seven years from December, 1721, he was town clerk. He represented the town in the General Assembly at twelve sessions between 1722 and 1739.

He died December 2, 1751, aged 58 years, and is buried in what is now the parish of Northford, in the town of North Branford. His estate was appraised at £7000.

He married, December 8, 1715, Elizabeth, daughter of William and Elizabeth Barker, of Branford, who died in Northford, December 7, 1752, aged 61 years. His surviving children were one son and two daughters.

SAMUEL RUSSELL was born in Branford, Connecticut, September 28, 1693. He was the second son and third child of the Rev. Samuel Russel (Harv. 1681), minister of Branford from 1686 till 1731, and one of the early Trustees of this College. His mother was Abigail, daughter of the Rev. John Whiting (Harv. 1653), of Hartford. His elder brother graduated here in 1704, and a younger in 1722.

He studied theology with his father, until he entered the tutorship at Saybrook, in which position he served for two years from September, 1714.

He preached in various places, and in 1719, soon after the removal of the Rev. Timothy Cutler to the Rectorship of the College, he was invited to the vacant pastorate at Stratford, but declined the call on account of the large minority opposed to him, though he continued to preach there at intervals for two or three years. The division on his account is said to have promoted the growth of the Episcopal congregation formed about this time in Stratford.

In May, 1720, the inhabitants in the northwestern part of Guilford, Connecticut, were constituted into a distinct parish (in 1727 named North Guilford), and Mr. Russell appears to have begun preaching there in 1722. He was invited to become the pastor, February 22, 1722-3, and the call was renewed with terms of settlement, April 2, 1723. He however, declined at this time; in January, 1724, Josiah Frisbie (Y. C. 1722) was invited to preach as a candidate, but in May, 1725, the General Assembly sanctioned the gathering of a church, and on the 15th of

the following month this was done and Mr. Russell ordained. He remained in office until his death, January 19, 1745-6, aged 52 years. The sermon preached at his funeral by the Rev. Thomas Ruggles (Y. C. 1723), of Guilford, was published at New London in 1747.

He married, November 10, 1718, Dorothy, daughter of Samuel Smithson, of Guilford, and sister of the wife of the Rev. Jared Eliot (Y. C. 1706). She died early in 1755. Their children, two sons and four daughters, survived them. His estate was valued at upwards of £5000, nearly one fourth of it in books.

He published—

Man's liableness to be deceiv'd about Religion, Shewn and Caution'd against. Worldly Wisdom only seeming Wisdom. Religion true Wisdom. . . . A Sermon preach'd [from 1 Cor. iii, 18] at a Public Association-Lecture at West Haven, September 30, 1741. Published by the earnest Desire of Mr. Roger Alling junior. N. London, 1742. 16°, pp. iii, 52. [C. H. S.]

AUTHORITIES.

Manual of Stratford Church, 1869. *R. D. Smyth*, Hist. of Guilford, 116.

Annals, 1712-13

At the session of the General Assembly in October, 1712 (which was, by a variation of usage, held at Hartford), an Act was passed for the "encouragement of learning," which included (besides favorable provisions for common and grammar schools) a provision that

"The Collegiate School at Saybrook, for maintaining a Rector and tutors, and for their further encouragement in the education of youth (which by the blessing of God affords divers instances of that good success that may be of great advantage to this Colony) shall receive this present year out of the Colony treasury the sum of one hundred pounds in money or bills of credit of this Colony, instead of one hundred and twenty pounds in pay formerly granted."

Without knowing what special pressure was used to obtain this grant, we know in general that the Colony was beginning to recover from the draining taxation of Queen Anne's war with the French and their Indian allies, and that the General Court had lately learned the easy way of making paper money, and could therefore with the greater suavity afford to be generous. "One hundred pounds in money or bills of credit" was an addition of twenty-five per cent. to the former grants, as the "country-pay" in which those were reckoned consisted of certain commodities (usually farm-products), selected and priced by the government as lawful for the payment of taxes, but rated avowedly at fifty per cent. above their hard-money value.

At the same session of the General Court, Jeremiah Dummer, already the agent at London for Massachusetts Bay, was appointed also the agent for Connecticut; as one consequence, his zeal for the prosperity of our Collegiate School was quickened, and letters from him to Pierpont in the following winter and spring give evidence that he was exerting himself vigorously to obtain gifts, especially of books, for the institution.

Sketches, Class of 1713

* <i>Samuel Smith</i> , A.M., Tutor	•1725
* <i>Daniel Elmer</i> , A.M.	•1755
* <i>David Evans</i> , A.M.	•1751

DANIEL ELMER, son of Samuel, and grandson of Edward Elmer, of Hartford and Windsor, Connecticut, was probably born in East Windsor, in 1690.

He taught, after graduating, the grammar school in West Springfield, Massachusetts, studying theology in the meantime with the minister, John Woodbridge (Harv. 1694), and as early as 1714 he removed to Brookfield, Massachusetts, where he preached until sometime in 1715. He then removed to New Haven, where he was residing in 1716-17. Meantime, he had married, in 1714, Margaret, eldest daughter of Ebenezer and Margaret Parsons, of West Springfield, and sister of Jonathan Parsons (Y. C. 1729).

He next went to Westborough, Worcester County, Massachusetts, where he preached for several years, and received a call from the people to settle; but dissension arose, and although he built a house on the farm set apart for the use of the first settled minister, and dwelt in it, yet by the advice of an ecclesiastical council he desisted from preaching, and finally removed, about August, 1724, to Springfield. In March, 1725, the birth of one of his children is recorded in Windsor.

In 1727, he removed to New Jersey, with his family, which now consisted of a wife, one son, and four daughters; and in 1728, he was ordained over the Church of Christ in Fairfield, formerly Cohansey, Cumberland County. The location of the church determined its Presbyterian form of government, though apparently the unbiased preferences of the community were towards Con-

gregationalism. At the division of the Presbyterian Church in 1741, Mr. Elmer adhered to the "Old Side," but a clear majority of his congregation, including even his eldest son, failed to sympathize with his views, and a rupture took place, two congregations being formed, so that the rest of his life was passed in disquiet. He died in Fairfield, January 14, 1755, aged 65 years. The inventory of his estate amounted to £428.

His wife died after 1730, and he married, about 1745, widow Susanna Webster, from the vicinity of Philadelphia, who subsequently married a Westcott, and later a Harris, but lies buried by the side of Mr. Elmer, in Fairfield; she died November 14, 1784, aged 64 years and 8 months.

By his first marriage he had three sons and four daughters, all of whom left descendants; and by his second marriage, two sons and three daughters,—only one of whom left descendants. The eldest son, Daniel, was educated as a surveyor, and the father appears to have followed the same profession to some extent. Jonathan Elmer, M.D., United States Senator from New Jersey from 1789 to 1791, and General Ebenezer Elmer, the last surviving Revolutionary officer of the state, were his grandsons.

AUTHORITIES.

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| <p><i>L. Q. C. Elmer</i>, Biography of the Elmer Family, 18-24; and Hist. of Cumberland County, 97-8. <i>Foot</i>, Hist. Discourse at Brookfield, 10. Mass. Hist. Society's Collections, x, 85.</p> | <p>N. E. Hist. and Geneal. Register, xxxv, 340. <i>Pres. Stiles</i>, MS. Letters, 4^o ii, 241. <i>H. R. Stiles</i>, Hist. of Windsor, 606. <i>Webster</i>, Hist. of the Presbyterian Church, 175, 403.</p> |
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DAVID EVANS was the son of David Evans, who emigrated from Wales to Philadelphia in 1701, and appears to have joined a settlement in what was called the Welsh Tract, or Pencader, in Delaware, just over the Pennsylvania border.

The Presbytery of Philadelphia being informed at their annual session, in September, 1710, that David Evans, Jr. (now perhaps 21 or 22 years old), "a lay person, had taken upon him publicly to teach or preach among the Welsh in the Great Valley, Chester County, it was unanimously agreed, that said Evans had done very ill, and acted irregularly in thus invading the work of the ministry, and he was thereupon censured."

It was also "Agreed, that the most proper method for advancing David Evans, in necessary literature, to prepare him for the work of the ministry is that he lay aside all other business for a twelve month, and apply himself to learning and study," under the direction of the Rev. Jedidiah Andrews (Harv. 1695), of Philadelphia. Again, a year later, the Presbytery approved of his proficiency, and licensed him to preach for one year. In September, 1712, the people of the two adjoining congregations of the Welsh Tract and the Tredyffrin, or Great Valley, petitioned for his ordination as their pastor; but though the Presbytery ascertained by an examining committee "that he had, for the time, made considerable proficiency," they did not yet accede to the request, but recommended further study. Accordingly he went to Saybrook, probably through the advice of the Rev. Joseph Morgan (*hon.* Y. C. 1702), of Freehold, and graduated a year later. He now began to preach to the people of the Welsh Tract, with the approval of Presbytery, and at the meeting of that body, September 8, 1714, accepted a unanimous call from this congregation, and was accordingly ordained November 3. The Great Valley Church remained without a regular pastor. In 1720 a difference arose between Mr. Evans and one of his people, which resulted in the dissolution of the pastoral relation; whereupon he was called, the same year, to the Great Valley congregation, and a church erected for him. His salary was £25 a year.

In the latter part of 1740 he was dismissed from his charge, the majority of the congregation sympathizing

with the "New Side" branch of the denomination, while he was with the "Old Side." The charges brought against him by his opponents were heterodoxy, not preaching enough in the Welsh language, and church tyranny.

He next assisted in organizing and became pastor (April 30, 1741) of a church in Pilesgrove, Cumberland County, New Jersey, where he continued until his death, early in 1751. His will (dated July 25, 1749, proved March 9, 1750-51) mentions wife Ann. Two of his sons graduated here in 1739 and 1740.

He was somewhat eccentric and high-spirited, and probably excitable and vacillating. He published :

1. The Minister of Christ and his Flock. A Sermon [from 1 Thess. v, 12, 13] preached at the Ordination of Richard Treat [Y. C. 1725] at Abingdon, December 30, 1731. Philad., 1732. Printed by B. Franklin. 16°, pp. 108. [Y. C., imperfect.

2. Law and Gospel; or, Man wholly ruined by the Law, and Recovered by the Gospel. Being the substance of some Sermons preached at Tredyffryn, in 1734, and again at Piles-Grove, in 1745. Philadelphia: Printed by B. Franklin & D. Hall. 1748. 16°, pp. 52. [Y. C.

He is said also to have published a volume entitled, Help for Parents, at Philadelphia (Franklin Press), in 1732.

AUTHORITIES.

Elmer, Hist. of Cumberland County, 20, 21, 23, 25, 26, 32, 34-36, 86, 95, 104. *Patterson*, Hist. of the Great Valley Church, 6. Records of the Presbyterian Church from 1706 to 1783, pp. 15, *Webster*, Hist. of the Presbyterian Church, 347.

SAMUEL SMITH was born in the newly incorporated (but not yet named) town of Glastonbury (the eastern part of the ancient town of Wethersfield), Connecticut, February 20, 1691-2, the sixth child and third son of Samuel Smith, one of the original settlers, and of Jane, daughter of Owen Tudor, of Windsor. A younger brother graduated in 1719.

In April, 1716, the Trustees invited Mr. Smith (then of Glastonbury) to become a tutor in the School at Saybrook, and the invitation not having been accepted, it was repeated in October, when it was voted to remove the School to New Haven. The rupture in the board of Trustees in consequence of this last vote, caused a secession from the College, and the gathering of about half the students at Wethersfield, for instruction under Mr. Smith (who by his local ties would belong to the party which objected to New Haven) and Elisha Williams (Harv. 1711). This arrangement continued until December, 1718; afterwards, when the breach was healed, and the Wethersfield students recognized as a part of the College, it seemed right to recognize Mr. Smith as a tutor, and his name accordingly appears in the official lists.

Meantime he had been studying theology, and in 1719 or 1720 began to preach in a parish newly organized in the northwest part of Lebanon, Connecticut, and called Lebanon Crank,—since 1804 the town of Columbia. The General Assembly sanctioned in October, 1720, the formation of a church in this parish, and he was accordingly ordained there before the close of the year. His health, however, soon failed ("lunatic," says a memorandum of President Stiles), and the parish granted his request to lay down the pastoral office, December 24, 1724.

He died May 27, 1725, on the day of the ordination of his successor, William Gager (Y. C. 1721); in the sermon preached at this ordination by the Rev. Eliphalet Adams, and subsequently published, reference is made (p. 29) to Mr. Smith's having been "forced to Desist from his Ministerial Labours, by reason of Bodily Indisposition, Continuing and increasing upon him."

AUTHORITIES.

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| Anniversary of Church in Columbia, | Celebration, 193. | <i>Pres. Stiles</i> , MS. |
| 6. <i>Chapin</i> , Glastenbury Centennial | Itinerary, iii, 78. | |

Annals, 1713-14

At Commencement, in September, 1713, Mr. Phineas Fiske, who had served as tutor during more than half the brief life of the College, resigned his position. For upwards of six years he had carried the main burden of instruction, which now fell upon Joseph Noyes, with whom his class-mate William Russell was joined as junior tutor. The large liberty left to the tutors by the non-resident Rector is shown in a letter, dated July, 1714, from Tutor Noyes to Rector Andrew, which is printed by Dr. Bacon (*Historical Discourses*, 201).

Another more interesting letter may be introduced here, which was written in reply to some inquiries of President Stiles, by the last survivor of the class which was this year the Senior:—

Norwich, May 28th, 1779.

Rev^d and Hon^d Sir:

Received your favour by Lovet, with your unmerited Complaisance. As to your Queries, cannot say much. However, would say, what I know. As to Mr. Pierson, first Rector of the Collegiate School (as then called) in its infant state at Killingworth, whether wth any formality installed and how, I cannot say. Books of the Languages and Sciences recited in my Day were Tully and Virgil, but without any Notes; Burgersdicius* and Ramus's Logick, also Heerebord's set [?] Logic, &c.; Pierson's manuscript of Physicks, w^o I have no copy of. We recited the Greek Testament; knew not Homer, &c.; recited the Psalms in Hebrew; the greatest proficient in the Hebrew and in the other Languages also was Dr. Johnson. We recited Ames' Medulla on Saturdays, and also his Cases of Conscience sometimes; the two upper classes used to dispute syllogistically twice or thrice a week.

On Commencements, Rector Andrew always presided at Saybrook, in my day, and the Commencement always in y^e meeting

* Sir William Hamilton in his Logic speaks of Burgersdicius as the one principally deserving commendation among the old Latin manuals; it was at this same date in use at Cambridge University, England.

house, unless y^e first year or two, which I don't remember if it were so. These were held both parts of y^e day, began and ended wth prayer; the disputations carried on much as since, a Salutatory and Valedictory oration, but none in English as now.

The Rector gave degrees much in the present form (no *pro modo Anglice* then); when he came to y^e words *hunc Librum*, he gave y^e candidates a little book into their hands, which they returned for y^e next, for they came up only two by two; no Diplomas were delivered then.

The Rector previous to the giving of Degrees ask'd the consent of the Trustees, saying, *placetne vobis*, &c., to which they answered, *placet, placet*. . . .

Who were chief orators in my day. I'm y^e less able to say as oratory was but little known, studied, or famed, to what it is now. Indeed, Composition and Language were then scarcely enô in vogue to excite ambition where there might be a genius for it; but if any, Dr. Johnson was the man that look'd that way.

As for the Mathematicks, we recited and studied but little more than the rudiments of it, some of y^e plainest things in it. Our advantages in that day were too low for any to rise high in any branches of literature. However, the College then was as an Infant, that might grow to y^e perfection of manhood as we see—evident in many things, in this for one. The first printed Thesis and Catalogue, very small, was like y^e State of Infancy; exhibited in y^e year 1714, printed at Boston under the Inspection of Dr. Cotton Mather. That Catalogue, with y^e Theses, were all on a small sheet.* The numbers now, with other marks of the perfection of our College State, truly surprising. . . .

Yours to serve,

Benj^a Lord.

This testimony as to the course of study in 1710-14 is supplemented by that of Dr. Johnson, of the same Class, on whose authority it is stated (Life, by Chandler, 5), that "The utmost as to classical learning that was now generally aimed at, and indeed for twenty or thirty years after, was no more than to construe five or six of Tully's Orations, and as many books of Virgil, poorly, and most of the Greek Testament, with some chapters of the Hebrew Psalter. . . . Common arithmetic and a little surveying were the *ne plus ultra* of mathematical acquirements."

* No copy of this, our earliest printed document, is now known: the publication was undertaken with the hope (which proved successful) of attracting donations from England.

Probably at Commencement in 1714 the Rev. John Davenport (Harv. 1687), of Stamford, was chosen a Trustee, in the place of the Rev. Noadiah Russel, who had died in the previous December; and Samuel Russell, Jr., succeeded to the Tutorship, in place of William Russell.

Sketches, Class of 1714

*Josephus Haynes	• 1716
*Nathanael Clarke	• 1772
*Jedidias Buckingham, A.M.	• 1720
*Benjamin Lord, A.M. 1719, S.T.D. 1774, Tutor, Socius	• 1784
*Josephus Willard, A.M. et Harv. 1723	• 1723
*Josephus Blague, A.M.	• 1742
*Jacobus Wetmore, A.M.	• 1760
*Samuel Johnson, A.M. et Oxon. 1723 et Cantabr. 1723, S.T.D. Oxon. 1743, Tutor, Coll. Columb. Præses	• 1772
*Daniel Browne, A.M., Tutor	• 1723

JOSEPH BLAGUE, fourth child and eldest surviving son of Joseph Blague, of Saybrook, Connecticut, was born in Saybrook, October 7, 1694. His mother was Martha, daughter of Nathaniel Kirtland, of Lynn, Massachusetts; after her husband's death, in September, 1704, she married Captain William Southworth, of Little Compton, Rhode Island, by whom she had a son, who graduated in 1727. Daniel Buckingham, of Saybrook, was appointed young Blague's guardian in 1709. His father's will had provided that this son should assist his mother in the shop, and that a younger son, Samuel, should "be brought up to learning, if he be capable of it;" but this order was not followed.

He settled in his native town as a merchant, and owned a wharf erected by his father on Saybrook Point. From

1731 until his death he held a commission as justice of the peace. He was also a deacon in the church at Saybrook, now Old Saybrook, for some years before his death. He died in Saybrook, September 28, 1742, in his 48th year.

He married, April 18, 1717, Mary, daughter of the Hon. John Hamlin, of Middletown (in the record of the marriage she is called "of Saybrook"), who bore him five sons and two daughters, all of whom, except one son, survived him. His widow died in 1762. The youngest son graduated at this College in 1750. The elder daughter married the Rev. William Hart (Y. C. 1732).

Mr. Blague was a large owner of landed property and of shipping, and left an estate of over £9000. In a codicil to his will (September 15, 1742) he directs that, of his "interest in the Library belonging to Saybrook, Lyme, &c., and which is to y^e vallue of thirty pounds," one half shall be sold, and "y^e money laid out for y^e benefit and in order to the education of the Nehantick Indians in Primers, Psalters, and Bibles, if they shall need."

AUTHORITIES.

Field, Statistics of Middlesex Co., Settlers of Connecticut Colony, 246.
143. *Hinman*, Catalogue of Puritan

DANIEL BROWNE, eldest child of Daniel Browne, and grandson of Eleazar and Sarah (Bulkley) Brown, of New Haven, was born April 26, 1698, and graduated at the very early age of 16½ years. His father lived in what later became the parish of West Haven, now included in the town of Orange. His mother was Mary, daughter of Ephraim How, Jr., of New Haven. A younger brother graduated in 1729.

In 1715 he appears to have been the assistant of Samuel Cooke (Y. C. 1705), the Rector of the Hopkins Grammar School, of New Haven, and when Cooke relinquished his

position at the end of the year, Browne succeeded him, and continued in that office, at an annual salary of £60, until appointed tutor in the College in New Haven, in September, 1718. He at once entered on his new duties, his senior colleague for the first year being his classmate and intimate friend, Samuel Johnson. In 1719, Johnson retired, and for the next three years the instruction was in the hands of Rector Cutler and Mr. Browne.

The studies pursued by Cutler, Browne, Johnson, and a few others, in the books lately added to the College Library, brought them to the public declaration, September 13, 1722, of their doubts of the validity of Presbyterian ordination. As Browne stood firm in his avowal of Episcopal doctrines, the resignation of his tutorship was accepted, October 17, and on the 5th of November he sailed from Boston, with Cutler and Johnson, to obtain orders in England. They arrived in the Thames on December 15, and after spending the winter in London were ordained Deacons, March 22, 1723, in the parish church of St. Martin-in-the-Fields, by Dr. Green, Bishop of Norwich; on the 31st of the month, they were advanced to the priesthood, by the same prelate, at the same place. Cutler had just recovered from the small-pox, and on the 4th of April Browne fell sick of the same malady. He died on the 13th, and was buried in the church of St. Dunstan-in-the West, on the 16th. The annual Abstracts of the Proceedings of the Society for the Propagation of the Gospel, published a few weeks later, contain a notice of his death and of the payment by the Society of £37. 16 s., on account of his sickness and the charges at his funeral. Johnson in his Diary exclaims: "I have lost the best friend in the world,—a fine scholar, and a brave Christian." He was unmarried. A few weeks before he sailed for Europe, his father died in New Haven.

His MS. correspondence (in English and Latin) with Johnson is preserved by the Johnson family.

President Stiles, writing in 1765 of Cutler, Johnson,

Wetmore, and Browne, says of the last, "he was a gentleman of the most superior sense and learning of the four." He also adds (and his birthplace in a neighboring parsonage in 1727 gave him facilities for knowledge), "Mr. Cutler, Johnson, and Wetmore were very rigid in their Episcopal sentiments; but Mr. Brown was so nearly convinced" by Gov. Saltonstall's reasoning "that it was with the utmost difficulty they persuaded him to accompany them to England."

AUTHORITIES.

Beardsley, *Life of S. Johnson*, 7. 9, 18, ous" MS. vol., 24-5. Tuttle Family.
34. 36-41. *Pres. Stiles*, "Miscellaneous" 638.

JEDIDIAH BUCKINGHAM was born in Saybrook, Connecticut, October 2, 1696. He was the third son of Thomas Buckingham, Jr., of Saybrook (now Old Saybrook), and grandson of the Rev. Thomas Buckingham, one of the original Trustees of the College. His mother was Margaret, daughter of Francis Griswold, of Norwich.

He studied theology, and about October, 1716, after the death of the Rev. Nathaniel Bowers, the minister of Newark, New Jersey, began to preach there as a candidate for settlement; but though there was a strong party in his favor, he was not able to heal a division which manifested itself, and before December, 1718, withdrew from the pulpit. He, however, continued to reside in Newark, where his only child was born, October 14, 1719.

He died in Norwalk, Connecticut, while visiting at the house of his uncle, the Rev. Stephen Buckingham (Harv. 1693), the minister of that town; his grave there is marked with this inscription: "Here lyeth the body of the Rever. Mr. Jedediah Buckingham, late preacher of the gospel at the West part of Newark in East Jersey, who departed this life, March 28, 1720, *Ætatis* (suae) 24." The ex-

pression "west part of Newark" seems to indicate that, subsequent to his occupancy of the pulpit of the First Church in Newark, he had preached to the "Mountain Society," formed about this time in the northwestern part of the town (now Orange).

His wife, whose maiden name was Mary Haynes, survived him.

AUTHORITIES.

Chapman, Buckingham Family, 146. of Conn., 372. *Stearns*, First Church
Hinman, Catalogue of Puritan Settlers in Newark, 120, 127.

NATHANIEL CLARKE was born in Saybrook, Connecticut, July 19, 1694, the sixth child and fourth son of Major John Clark, Jr., and of his wife Rebecca, daughter of William Beamont, of Saybrook. His father was one of the legatees to whom Joshua, Sachem of the Western Niantic Indians, gave (by his will, February, 1675-6) large tracts of land in various unsettled parts of Connecticut; and Major Clark is said to have given, as early as February, 1701-2, a 2,000-acre right in his portion of these lands to the Trustees of the infant College, if it should be permanently located at Saybrook.

The township of Coventry was in 1706 erected out of lands formerly belonging to Sachem Joshua, and here Nathaniel Clarke was living in May, 1725, when he petitioned the General Assembly that he might be exempted from such inferior services as attending the military exercises of the village train-band, repairing highways, etc., on the ground "that at great expense your supplicant has been educated in your College then at Saybrook," and that these common employments were "a disparaging imposition" on men of education. The Assembly granted the petition for release from training. At a later period he returned to Saybrook, where he spent his life on a farm near Say-

brook Point. Between 1733 and 1743 he was ten times a deputy to the General Assembly. From 1734 he held a commission as Justice of the Peace. He died in Saybrook, August 21, 1772, aged 78 years.

He married, May 10, 1715, Mary Urenne, of Norwich, who died December 30, 1754, at the age of 64. By this marriage he had a large family; at least seven sons and one daughter survived him. The inventory of his estate amounted to £2600; it included about fifty books.

AUTHORITIES.

Conn. Colony Records, vi, 533.

Hinman, Puritan Settlers of Conn., 611.

JOSEPH HAYNES, born September 14, 1695, was the eldest child and only surviving son of Judge John Haynes (Harv. 1689), of Hartford, Connecticut, who was the only son of the Rev. Joseph Haynes (Harv. 1658), who was the son of Governor John Haynes. The mother of our graduate was Mary, youngest daughter of the Rev. Pelatiah Glover, of Springfield, Massachusetts. He was intended for the profession of the law, but his health failed soon after graduation, and he died unmarried, in Jamaica, September 14 (or 15), 1716, aged 21. Administration on his estate was granted to his mother. February 16, 1716-17. He was the first graduate of the College to die.

As his father died before him (November 27, 1713), the line of male descendants of Governor Haynes in this country ended with him. His sister Mary was successively the wife of Elisha Lord (Y. C. 1718), Rosewell Saltonstall (Harv. 1720), and President Thomas Clap.

AUTHORITIES.

Glover Memorials, 479. *Goodwin*, and Genealogical Register, xiii, 148. Genealogical Notes, 349. N. E. Hist.

SAMUEL JOHNSON is the first graduate of the College who has been the subject of an extended biography, and the volumes by Drs. Chandler and Beardsley prevent the need of expansion in this place.

He was the eldest surviving child of Samuel Johnson, of Guilford, Connecticut, and of his wife, Mary, daughter of David Sage, of Middletown, and was born in Guilford, October 14, 1696. His father and his grandfather, William Johnson (one of the principal settlers of the town), were both deacons in the Congregational Church in Guilford.

Even before taking his bachelor's degree, he began (January 5, 1713-14) teaching school in his native place, and so continued until appointed (October 17, 1716), tutor in the College, at the same meeting when it was resolved to remove it to New Haven. In the record of the doings of the Trustees on occasion of his appointment, one of the Board who did not vote explains that "he doth not account it convenient to mention him, because of Newark call;" which seems to imply that the vacant First Church in Newark, New Jersey, had at this time applied to Johnson as a candidate. The same day, however, he appeared and accepted the tutorship, and his work began at once. Owing to disaffection at the removal to New Haven, he was left the sole tutor of the three lower classes for the next two years. In September, 1718, his classmate Browne was chosen junior tutor, and they together carried on the work of instruction until Rector Cutler's appointment in 1719. The years of his tutorship were made memorable by the erection of the first College building, which he was the first person to occupy, in October, 1718.

His relation to the College faculty was terminated in September, 1719. He had studied theology while tutor, and was at once called by the parish of West Haven (then in the town of New Haven, now in Orange), the home of his intimate friend Browne, to settle as their minister. His manuscripts show that he hesitated about the validity of non-Episcopal ordination, but his scruples were smothered,

and he was ordained, March 20, 1719-20. His residence being only some three or four miles from the College, he was still a diligent student in its well-equipped library, and an intimate friend of its officers.

The result of further study, and of acquaintance with an itinerant Episcopal missionary, was his declaration for the Church of England, in September, 1722. He abandoned his parish, and on November 5, sailed from Boston with Cutler and Browne, to obtain orders in England. He was ordained Deacon and Priest at the same time with his classmate Browne (see p. 119), was admitted to the degree of Master of Arts at Oxford and Cambridge (in May and June, 1723), and having been appointed by the Society for the Propagation of the Gospel its missionary to the Episcopal families (about thirty in number) living in Stratford, Connecticut, set sail for home, July 28, 1723. He landed in this country, September 22, and on November 4 arrived at his mission-field. On Christmas Day, 1724, the first Episcopal house of worship in this Colony was opened for religious services in his new parish. For three years he was the only Episcopal clergyman in Connecticut, and this gave him the position, for which he was well fitted by nature, of a leader among his brethren, as the number of ministers of the Church increased.

He was married, September 23, 1725, to Charity, widow of Benjamin Nicoll, Esq., of Islip, Long Island, and daughter of Colonel Richard Floyd, of Brookhaven. She had by her first marriage two sons, who were prepared for College by Mr. Johnson, and graduated here in 1734. The younger became a distinguished lawyer in New York City, and one of the leading spirits in the establishment of King's (now Columbia) College; of this institution, Dr. Johnson (the degree of D.D. had been conferred on him by the University of Oxford in February, 1743) was invited in the autumn of 1753 to become the President,* and accord-

* The earliest suggestion that I have noticed of Dr. Johnson's name in connection with the headship of the proposed College is in an anonymous article in the *New York Gazette* for November 6, 1752.

ingly he removed to New York in April, 1754. In July he began the work of instruction.

His wife died in New York, June 1, 1758, at the age of 66, and he was again married, June 18, 1761, to Sarah, widow of William Beach, of Stratford,—who was an elder brother of the Rev. John Beach (Y. C. 1721),—and mother of the wife of his son William Samuel. She died, of the small-pox, in New York, February 9, 1763, and immediately after this bereavement he resigned his Presidency and retired to the house of his son in Stratford. In 1764 he was re-appointed to the charge of his old parish, which he held until his death, January 6, 1772, in his 76th year.

President Stiles on hearing of his death writes in his Diary (January 22, 1772), as follows:—

"I knew him well and was intimately acquainted with him. He was an excellent classical scholar, even a good Critic in Latin, Greek and Hebrew. In 1729 to 1732 he was occasionally acquainted with *Dean Berkeley* then living on Rhode Island; He persuaded the Dean to believe, that *Yale College* would soon become Episcopal, and that they had received his *immaterial philosophy*. This or some other Motive influenced the Dean to make a Donation of his Rhode Island farm 96 Acres, with a Library of about a Thousand Volumes to Yale College in 1733. This Donation was certainly procured very much thro' the Instrumentality of Rev. Dr. Jared Eliot and Rev. Dr. Johnson. The latter in Conversation with me, 1753, when I made a funeral Oration on Bp. Berkeley, told me he himself procured it; he assumed the whole Glory to himself. Col. Updike of Newport, an Episcopalian, intimately acquainted with the Transaction told me the Bps. Motive was the greater prospect that Yale College would become episcopal than Harvard.

"Dr. Johnson was a Man of general, but not of profound and solid or deep Erudition. Rev. Mr. Ruggles of Guilford used to say of him, 'Dr. Johnson was always of the opinion of the last Book he read.' He printed several Things. . . . He was a very indifferent Writer, especially of Sermons. But a very considerable Reader all his Days. He was pleased with *polite Writings*, had some Taste for *History*, particularly of the Classics, and for the periodical Productions of the day as they came forth. He loved to see what was going forward in the learned World, but was not himself very learned. Some Geniuses, with half the Observation and Reading of Dr. Johnson, would make ten times greater Men.

His theological acquirements were ordinary and so were his performances. In Conversation very social, instructive, agreeable—much of the Gentleman."

In another place in his Diary (May 24, 1779), in reviewing the heads of Colleges whom he has personally known, Dr. Stiles writes thus:

"Dr. Johnson was an excellent Classical Scholar—he had few equals in *Latin, Greek and Hebrew*. He was the Gentleman and the Scholar and of amiable manners. Not of the deepest penetration and Judgment, but of multiform and extensive Reading. He did not figure greatly as a president, but it does not seem to have been for want of Learning. He was good at the Sciences, easy and communicative, was eminent in Moral Philosophy. . . . Dr. Cutler and Dr. Johnson were men of Sobriety and of good Morals."

Of several sermons having reference to his death, two were printed. In that by the Rev. John Beach (Y. C. 1721), it is stated that "he was more respected and honoured by the Learned in our mother country, than any native of this Colony had ever been before;" "he was the most excellent Scholar, and most accomplished Divine that this Colony ever had to glory in." The sermon preached by the Rev. Jeremiah Leaming (Y. C. 1745) was also published.

By his first marriage he had two sons, William Samuel (Y. C. 1744) and William (Y. C. 1748).

He published:—

1. An Introduction to the Study of Philosophy, exhibiting a General view of all the Arts and Sciences.

This was published, without the author's name, in *The Present State of the Republic of Letters*, a London periodical, for May, 1731, pp. 376-92. An introduction, by "P. N.," dated April 10, 1730, describes it as "a Scheme for a general Partition of the Sciences, drawn up by a Friend of mine." [*B. Ath.* Y. C.]

2. A Letter from A Minister of the Church of England to his Dissenting Parishioners: Containing A brief Answer to the most Material Objections against the Establish'd Church, that are to be found in De Laune's Plea . . . &c. Together with plain Reasons for Conformity to the Church of England. N. Y., 1733. 16°, pp. 31. [*A. A. S. N. Y. State Libr.* Y. C.]

3. A Second Letter from a Minister of the Church of England to his Dissenting Parishioners, in Answer to some Remarks on the former, by one J[ohn] G[raham]. Boston, 1734. 8°, pp. 113.

[*A. A. S. B. Ath. M. H. S. Prince.*]

4. A Third Letter from a Minister of the Church of England to the Dissenters, containing some observations on Mr. J. G's remarks on the Second. Boston, 1737. 8°, pp. 20.

[*Johnson Library, at Stratford.*]

These three Letters were all anonymous.

5. Introduction to the Study of Philosophy, Exhibiting a General View of all the Arts and Sciences, for the Use of Pupils. With a Catalogue of some of the most valuable Authors necessary to be read. . . . By a Gentleman Educated at Yale-College. The Second Edition enlarged. N. London, 1743. 16°, pp. iv, 31.

[*Y. C.*]

Appended to Rector Clap's Catalogue of the College Library.

6. A Letter from Aristocles to Authades, concerning the Sovereignty and the Promises of God. Boston, 1745. 8°, pp. ii, 29.

[*A. A. S. B. Ath. Brit. Museum. N. Y. H. S. Prince.*]

7. A Sermon [from Ps. xxvi, 8] concerning the Obligations we are under to Love and Delight in the Public Worship of God. Preached in Christ's-Church, at Stratford, on Occasion of the opening of that Church, July 8, 1744. With Prayers proper both for the Family and Closet. Boston, 1746. 8°, pp. 46.

[*A. A. S. A. C. A. B. Ath. M. H. S. N. Y. H. S. U. T. S.*]

8. Ethices Elementa. Or the First Principles of Moral Philosophy. . . By Aristocles. Boston, 1746. 8°, pp. 70.

[*A. A. S. B. Ath. B. Publ. Harv. U. T. S. Y. C.*]

9. A Letter to Mr. Jonathan Dickinson, in Defence of Aristocles to Authades, concerning the Sovereignty and Promises of God. Boston, 1747. 8°, pp. 28.

[*A. A. S. A. C. A. Brit. Museum. M. H. S. N. Y. H. S.*]

10. Elementa Philosophica: containing chiefly, Noetica and Ethica. Philad., 1752 (printed by B. Franklin). 8°, pp. xxiv, 105 and viii, 103.

[*Bodleian. Harv. N. Y. H. S. N. Y. Soc. Libr. Pa. Hist. Soc. Watkinson Library. Y. C.*]

This edition is dedicated to Bishop Berkeley.

11. Third edition of the same, corrected and enlarged. London, 1754. 12°, pp. xv, 272 (with a preface by the editor, William Smith).

[*Brit. Mus. Columbia College. N. Y. Soc. Libr. Philad. Libr. Co.*]

12. A Demonstration of the Reasonableness, Usefulness, and Great Duty of Prayer. N. Y., 1760. 8°, pp. 28+6+4.

[N. Y. H. S. Y. C.]

This is dedicated to Maj. Gen. Jeffery Amherst, and includes A Letter, on the same subject, and A Short Tract on Mysteries.

13. A Sermon [from Ps. xcvi. 9] On the Beauty of Holiness in the Worship of the Church of England. Being a very brief Rationale on the Liturgy. N. Y., 1761. 8°, pp. 27.

[Brit. Museum.]

14. A Letter to a Friend, Containing a short Vindication of the Society for the propagation of the Gospel in foreign parts: appended to Rev. H. Caner's "Candid Examination of Dr. Mayhew's Observations on the Charter and Conduct of the Society." Boston, 1763. 8°.

[A. C. A. Harv.]

Dr. Johnson's part of the pamphlet occupies thirteen pages. Both parts are anonymous.

15. An English and Hebrew Grammar. London, 1767. 8°, pp. v, 58.

[Columbia Coll. Harv. Y. C.]

16. The same. 2d edition. London, 1771. 8°, pp. v, 58.

[N. Y. H. S. Y. C.]

This work is remarkable as an attempt to teach English grammar, in connection with Hebrew, "because those Languages appear to me to be the simplest and easiest, and (as to the Grammatical Structure of them) the most like one another of any that I know."

17. The Christian indeed; Explained in Two Sermons, of Humility and Charity. N. H. 1768. 8°, pp. 24.

[C. H. S. N. Y. H. S. U. T. S. Y. C.]

He also assisted in other compositions,—as, for instance, in the pamphlet entitled "Eleutherius Enervatus," of which his classmate Wetmore was joint author. (See p. 137 of this vol.) He also used his pen repeatedly to introduce the writings of others,—as, for instance, in the Prefaces to the Rev. John Beach's "Second Vindication of God's Sovereign free Grace," 1748, and his "Calm and Dispassionate Vindication of the Professors of the Church of England," 1749.

AUTHORITIES.

Beardsley, Life and Correspondence of Guilford, 129. *Pres. Stiles*, MS. Diary, Samuel Johnson. *Chandler*, Life of iii, 19; ix, 43. Samuel Johnson. *R. D. Smyth*, Hist. of

BENJAMIN LORD was born in Saybrook (now Old Saybrook), Connecticut, May 31, 1694, the eldest child of Benjamin Lord, and of Elizabeth, daughter of John Pratt, of the same place. His father died in November, 1713, and his mother subsequently married a Mr. Whitelsey. Mr. Phineas Fiske, who was his principal tutor, married a sister of his mother, just before he entered college.

He became a tutor in the Collegiate School, in September, 1715, but early in the succeeding winter a clamor was raised among the students at the youth and inexperience of their tutors (there being no resident Rector), and his position seems to have proved unattractive; he resigned in less than a year, and busied himself with the completion of his theological studies.

After his classmate Willard had declined a call to preach as a candidate in the vacant pulpit in Norwich, Connecticut, Mr. Lord was applied to, and began preaching, October 21, 1716; the town voted, December 6, to call him for trial. The last pastor (the Rev. John Woodward, Harv. 1693) had been dismissed September 13, after a bitter controversy respecting the adoption of the Saybrook Platform, and the church was now in a very inharmonious state. Mr. Lord, however, showed himself a true peacemaker, and united both factions in his cordial support, so that he was unanimously called, in June, 1717, to settle as pastor. He was accordingly ordained, November 20, 1717. At the same time, the church explicitly renounced the Saybrook Platform.

Mr. Lord was an earnest and evangelical preacher, and welcomed gladly the revival movements of 1740. The fanaticism of some of the "New Lights," however, failed of his sympathy, and the more ardent among his church made of his caution an excuse for setting up a Separate meeting.

In September, 1740, he was chosen a Trustee of the College, and after the death of the Rev. Jared Eliot, in

1763, he was the senior member of the Board, until his resignation, in September, 1772. The degree of Doctor of Divinity was conferred on him in 1774.

In 1771, after having been settled for fifty-four years, he urgently requested a colleague, and Mr. Joseph Howe (Y. C. 1765) served for a short time as an occasional assistant. Finally, in the latter part of 1777, Mr. Joseph Strong (Y. C. 1772) was invited to settle, and in March, 1778, he was ordained colleague pastor. After this date, Dr. Lord preached but rarely, especially after the failure of his sight in 1781. His last appearance in the pulpit was on the Thanksgiving consequent on the restoration of peace, December 11, 1783, and his death took place, March 31, 1784, in the 90th year of his age. His epitaph declares that "though incumbered through life with much bodily infirmity, he executed the several duties of his charge in a manner which was acceptable and useful." The sermon delivered at his funeral, by the Rev. James Cogswell (Y. C. 1742), was printed, and gives a warm tribute to his talents. His estate was inventoried at £1352, and included a library of 193 volumes.

He was married, June 14, 1720, to Anne, one of the five daughters of the Rev. Edward Taylor (Harv. Coll. 1671), of Westfield, Massachusetts, all of whom married Connecticut clergymen. She died July 5, 1748, in her 52d year, after sixteen years of great feebleness, for twelve of which she was bedridden, and for eight unable to feed herself; yet she survived all her sisters. He next married, November 21, 1750, Elizabeth, widow of Henry Tisdale, of Newport. His third wife was Abigail, daughter of Nathaniel Hooker, of Hartford, and sister of Nathaniel Hooker (Y. C. 1729): she died October 4, 1792, aged 85 years.

His children, by his first wife, were four sons and two daughters. The two youngest sons graduated at this College in 1753; one of whom, with the elder sons and one daughter, survived him. His publications were:—

1. The Faithful and Approved Minister a very Blessed Man. Or, the Work of Christ's Ministers Described; And their Faithful Application unto it Urged, In A Sermon preached [from 2 Tim. ii, 15] at the Ordination of Rev. Jabez Wight [Harv. 1721], at East Norwich, October 27, 1726. N. Lond., 1727. 16°, pp. 55.

[C. H. S. N. Y. H. S.]

2. True Christianity Explained and Enforced. Wherein are Some Objections respecting Conversion Proposed and Answered in a Discourse [on Rom. xii, 2] Delivered (in part) at Canterbury [Dec. 25, 1723]. N. Lond., 1727. 12°, pp. vi, 88. [Prince.]

3. In 1733 he contributed a Preface "To the Reader," of four pages, to "The Good Minister. A Sermon preached at Stonington, Conn., Dec. 27, 1732, when the Rev. Joseph Fish was Ordained. By Daniel Lewis." New London, 1733. 16°. [C. H. S.]

4. The Necessity of Regeneration in Order to the Divine Acceptance, Argued and Applied, in two Sermons [from Rom. viii, 8]. Bost., 1738. 12°, pp. 63.

[A. C. A. B. Ath. Brown Univ. C. H. S.]

5. Believers in Christ, only, the true Children of God, and Born of Him alone. A Discourse [from John i, 12, 13] delivered at the Old Church in Boston, June 27, 1742. With a Preface by Mr. Foxcroft. Bost., 1742. 8°, pp. iv, 42.

[A. C. A. B. Ath. C. H. S. Harv. M. H. S. Prince.]

U. T. S. Y. C.

6. Humble Importunity and Faith, Victorious over all Discouragements. A Sermon [on Matt. xv, 27, 28] preached at Plainfield, June 14, 1743. After the Deliverance of Mrs. Mercy Wheeler from long Confinement. Bost., 1743. 8°, pp. 48.

[B. Ath. C. H. S. Prince.]

7. God glorified in his Works, of Providence and Grace. A Remarkable Instance of it, in the various and signal Deliverances, that evidently appear to be wrought for Mrs. Mercy Wheeler, in Plainfield. Bost., 1743. 8°, pp. 44. (It reached a third edition by the next year.) [A. A. S. M. H. S.]

8. Heaven, a glorious Retreat and Rest. . . A Funeral Sermon [from Job iii, 17] for Mrs. Anne Lord; who died 5 July, 1748, aet. 52. Delivered on the next Lord's day. N. Lond., 1751. 12°, pp. iii, 32. [A. C. A.]

9. Religion and Government subsisting together in Society, Necessary to their Compleat Happiness and Safety. An Election Sermon, May 12, 1751. [From Ps. cxxii, 4, 5.] N. London, 1752. 16°, pp. ii, 63. [C. H. S. Harv. M. H. S. Prince. Y. C.]

10. The Great Importance of being prepared, for Death and Judgment. Considered, in a Sermon [from Luke xii, 40]; Delivered . . in Norwich Second Society, Jan. 3, 1759. After the Death of the Rev. Henry Willes [Y. C. 1715]. N. Lond., 1759. 16°, pp. 32.

[C. H. S. Harv. M. H. S. Y. C.]

11. Love to Jesus Christ, An Excelling Qualification in his Ministers. A Sermon at the Instalment of the Rev. Nathaniel Whitaker [Harv. 1730], at Chelsea, in Norwich, Feb. 25, 1761. N. London, 1761. 8°, pp. 36.

[C. H. S. Harv. Prince.]

12. Christ's Embassadors furnished with His own Means and Arguments to persuade Men to be reconciled to God. A Sermon [from 2 Cor. v, 18, 21], delivered at the Ordination of the Rev. Mr. Levi Hart [Y. C. 1760], at Preston, Nov. 4, 1762. With the Charge then given him. Prov., 1763. 8°, pp. 44.

[C. H. S. Harv. M. H. S. Prince. U. T. S.]

13. Great Preparations necessary for Heaven, an Evidence of the Glory and Worth of Heaven. A Sermon [from 1 Peter i, 13] preached at the Funeral of the Rev. Hezekiah Lord [Y. C. 1717], June 25, 1761. Prov., 1763. 8°, pp. 26.

[C. H. S. M. H. S. U. T. S.]

14. Sober-mindedness, an excellent Character of Young Men; considered in a Discourse [from Titus ii, 6], address'd to the Youth: (being the substance of three Sermons) Delivered at Norwich. Prov., 1763. 8°, pp. 42.

[A. C. A. C. H. S.]

15. Ministers of the Gospel under special Obligations, to universal constant Purity, A Sermon [from 1 Tim. v, 22] preached at the Ordination of the Rev. John Huntington [Coll. N. J. 1759], at Salem, Sept. 28, 1763. Bost., 1763. 8°, pp. 41.

[A. C. A. Bowdoin Coll. M. H. S. Y. C.]

16. Jubilee; An Half-Century Discourse [from 2 Peter i, 12-15]. Delivered Nov. 29, 1767. N. Lond., 1768. 8°, pp. 56.

[B. Ath. C. H. S. Prince. U. T. S. Y. C.]

17. The important Connection of Time with Eternity, as it affects the Children of Men: shewed in Two Sermons. N. Lond., 1769. 16°, pp. 44.

[A. C. A. C. H. S. U. T. S.]

18. The Parable of the Merchant-Man seeking goodly Pearls, &c. Explain'd and Improv'd: at Norwich, Sept. 27, 1772. [A Sermon, from Matthew xiii, 51.] Norwich, 1773. 8°, pp. 23.

[B. Ath. C. H. S. Prince. U. T. S.]

19. Civil Rulers, directed of God; to view their certain Mortality, for their own, and the public Good. A Funeral Sermon

[from Ps. lxxxii, 5, 6] for the Hon. Hezekiah Huntington, Feb. 18, 1773. Norwich, 1773. 8°, pp. 32.

[*B. Ath. C. H. S. Harv. M. H. S.*

20. The Christian's Comfort in the Close of Life, according to his Faith and Duty in the Course of it. A Sermon [from 2 Tim. iv, 6-8], preached Dec. 13, 1773, at the Funeral of Mrs. Martha Willes. [Norwich] 1774. 8°, pp. 24.

[*C. H. S. M. H. S. U. T. S.*

21. The Aged Minister's Solemn Appeal to God, and serious Address to his People. Being the substance of the Tenth and Eleventh Annual Discourses [from Deut. xxx, 19], after the Half-Century. Delivered at Norwich, Nov. 29, 1778. Norwich, 1783. 8°, pp. 32. [*A. A. S. A. C. A. Brit. Museum. M. H. S.*

AUTHORITIES.

Alden, Epitaphs, iv, 120. *Caulkins*, Magazine, iii, 22. *Sprague*, Annals, i, Hist. of Norwich, 2d ed., 287, 315, 336. 297. *Pres. Stiles*, MS. Letters, bound in 4', iii, 23, 24. *Chapman*, Pratt Genealogy, 70. *Cogswell*, Funeral Sermon. Newport Hist.

JAMES WETMORE, second and eldest surviving son and child of Izrahiah Wetmore, of Middletown, Connecticut, was born there, December 25, 1695. His mother was Rachel, daughter of the Rev. Samuel Stow (Harv. 1645), the first minister of Middletown.

He studied theology, and in October, 1716, was desired by the town of Northfield, Massachusetts, to carry on the work of the ministry among them for half a year. In February, 1717, the society in the northeast part of the town of New Haven (since 1786 the town of North Haven), which had been constituted by the General Assembly in the previous May, and in November had voted to apply to Deputy Governor Gold and Rector Andrew for advice in obtaining a minister, agreed "to send a person to Northfield to make application to Mr. Wetmore in order to his coming and supplying the place of the ministry among them." April 11, 1717, it was

further "agreed on to give Mr. Wetmore the sum of sixty pound by the year, if he come and carry on the work of the ministry among them, to be paid in money or provisions at the prices following :—wheat at 4^s, 6^d, for bushel ; rye 2^s, 6^d, for bushel ; Indian corn, 2^s for bushel." Soon after this date he removed from Northfield to North Haven, and on August 19 the society in the latter place voted "that they sit very easy under Mr. Wetmore's ministry, and do desire his further continuance." In November they voted him £150 in money or grain, to secure his settlement, to be paid in three installments, and December 3, agreed to add £20 to his salary when the settlement money shall have been paid up and the meeting-house built ; he was also to have his firewood furnished him. August 5, 1718, the society agreed to confer with Mr. Wetmore concerning his ordination, "supposing he desires to lead them on in the method that New Haven church have or doth now practice." This vote may imply that he already showed some signs of not cordially accepting the established order. However, a committee was appointed by the society, September 30, 1718, to provide for the ordination, which took place apparently in November,—the church being at the same time gathered, in accordance with the liberty given by the Assembly the preceding May. (Dr. Stiles, however, says that Mr. Wetmore was not ordained by Consociation. MS. Itinerary, ii, 423.)

In September, 1722, Mr. Wetmore united with his classmates, Johnson and Browne, in the declaration for Episcopacy, but family reasons prevented his throwing up his pastoral charge at once. A letter addressed to him by his society, November 9, 1722, and preserved in their records, shows that he still retained his office, and that the society, though the Reverend Trustees of the College "did send their advice to receive our pastor into our love and charity again," would not run the risk of proselytism. On December 4 the society voted to call a council, "to hear, consider, and determine the difference between our pastor

and ourselves," meaning, I suppose, not merely the difference about doctrine, but also the adjustment of the pecuniary relations involved. When a parish had invested so much money in a minister, who was expected to last for a lifetime, it was a matter of real sacrifice to part with him.

On January 16, 1723, the society agreed that, "provided he desists his office among them," they will take up with Mr. Wetmore's refunding £45 of the £150 received as a life-settlement.

Meantime, he had applied to the Society for the Propagation of the Gospel for an appointment, and had removed his residence to New York City. The position of assistant to the Rev. William Vesey, Rector of the Church of England in New York City, was at this time vacant, as well as the position of catechist and schoolmaster. The vestry of the church sent a letter (December 18, 1722) to the Venerable Society, asking that these offices might be united in a presbyter of the church (the last incumbent, Elias Neau, had been a layman), and on March 2, 1723, a reply was made that this would be done, and that Mr. Wetmore was appointed, at a salary of £50 a year, besides what the vestry might do for him.

He accordingly sailed for England, arriving in London, July 4, and receiving ordination from Bishop Gibson, of London, in the Chapel Royal, St. James's, July 25. He landed in New York on his return, September 24, and at once began his work. His duties as catechist lay largely among the negro slaves, from one to two hundred of whom he met for religious instruction three evenings in the week.

In May, 1726, the Rev. Robert Jenney, Rector of the Church in Rye, Westchester County, informed the vestry of his appointment to another mission, and on June 7, the vestry gave a formal call to Mr. Wetmore to be their rector. The vestry of Trinity Church in letters to the Venerable Society expressed their great regard for him, but intimated that the substitute whom he furnished was

more acceptable as having a more loud and distinct voice, and so being better "heard and understood in our large church." The Society ratified the choice by notifying him (December 30, 1726) of his appointment as missionary to Rye; and in this charge, which included the villages of White Plains, Mamaroneck, North Castle, and Bedford, besides missionary labors in Connecticut, he remained until his death, of the small-pox, May 15, 1760, aged 64.

He married in 1718 Anna, the eldest child of the Rev. Josiah Dwight (Harv. 1687), pastor of the Congregational church in Woodstock, Windham County, Connecticut. She was born October 10, 1697, and died February 28, 1771, aged 73. Their children were two sons and four daughters, all of whom survived their father. The eldest daughter married the Rev. Joseph Lamson, (Y. C. 1741), Mr. Wetmore's assistant for a few years. A letter from the Rev. Mr. Winslow, Missionary of the Venerable Society at Stratford, Connecticut, written in the July after Mr. Wetmore's decease, speaks of him "as a gentleman of extensive usefulness, a father and exemplary pattern to the clergy in those parts."

One of his successors in the North Haven pulpit, the Rev. Benjamin Trumbull (Y. C. 1759), states, in 1801, that he "was greatly esteemed and beloved by his people."

He was by temperament a zealous partisan, and his controversial writings show his extreme advocacy of church principles. He was not, according to tradition, an eloquent or even a tolerably interesting speaker. He published:—

1. *A Letter to a Parishioner.* New York; printed by John Peter Zenger, 1730.

Passages in the author's correspondence, as published in Bolton's *History of the Church in Westchester County*, ii, 254-7, fix the date and the circumstances of the appearance of this letter. It was addressed to a woman of good family in his parish, who had become a Quaker. No copy of it is known to be in existence.

2. *Quakerism a Judicial Infatuation, Represented in Three Dialogues.* New York; printed by John Peter Zenger. [1731.] 16^o. pp. xi, 71. [A. A. S.]

The former letter having been answered in print by James Mott, a Quaker, this rejoinder was published; for the details of publication see Bolton's History of the Church in Westchester County, ii, 257-8.

3. A Letter from A Minister of the Church of England to his Dissenting Parishioners, Shewing the Necessity of Unity and Peace and the dangerous Consequences of separating from the established Episcopal Church. By a Missionary from the Honorable Society for Propagating the Gospel, &c. N. Y. (Printed by John Peter Zenger.) 16°, pp. 28. [N. Y. H. S.]

The date of this anonymous pamphlet is not known. The author's name is signed, in his own hand, to the only copy which I have seen. The title resembles the titles of pamphlets by his class-mate Johnson, but the style of composition is different. The object is to prove that the ministers of the Church of England who may be set over any parish must be universally received as the only true ministers of Christ.

4. Eleutherius Enervatus: or an Answer to a Pamphlet [by Jonathan Dickinson], Intituled, The divine Right of Presbyterian Ordination, &c. argued. Done by way of Dialogue, between Eusebius and Eleutherius, together with two Letters upon this Subject, some Time agoe sent to the supposed Author of that Pamphlet. N. Y., 1733. 16°, pp. 116. [B. Publ. Y. C.]

This pamphlet, which is anonymous, is said by Rector Cutler to have been written "by Mr. Wetmore, in concert with Mr. Johnson," his classmate. The two letters appended purport to be written by a layman, and to be dated in 1725; they are attributed by Cutler to Johnson. The pamphlet was answered by the Rev. Thomas Foxcroft in one entitled "Eusebius Inermatus."

5. A Letter Occasioned by Mr. Dickinson's Remarks upon Dr. Waterland's Discourse of Regeneration, to a Friend. N. Y., 1744. 16°, pp. 41. [B. Ath. Prince.]

The object is to explain the doctrine of baptismal regeneration, as held by the Church of England; the work reviewed was by Jonathan Dickinson (Y. C. 1706; see above, p. 51).

6. A Vindication of the Professors of the Church of England in Connecticut. Against the Invectives contained in a Sermon preached at Stanford by Mr. Noah Hobart, Dec. 31, 1746. In a Letter to a Friend. Bost., 1747. 8°, pp. 45.

[A. A. S. A. C. A. B. Ath. Brit. Museum. C. H. S.]

[N. Y. H. S. U. T. S. Y. C.]

This subject was again considered by him in an appendix (pp. 48-60) to the Rev. John Beach's "Calm and Dispassionate Vindication of the Professors of the Church of England." (Bost., 1749.)

7. In 1748 he reprinted (Boston, 8°, 77 pp.) a tract entitled "The Englishman Directed in the Choice of his Religion," with a "Prefatory Address to the Gentlemen of America" (pp. 5-31), by himself. This Address is to serve as a Rejoinder to Noah Hobart's expected Reply to Wetmore's Vindication.

[*A. A. S. B. Ath. M. H. S. N. Y. H. S. U. T. S.*

8. In the New York Gazette for June 19, 1749, is a brief letter from Mr. Wetmore (dated May 24, 1749) to Mr. St. George Talbot, respecting Mr. Talbot's character.

About twenty-five letters of his to the officers of the Society for the Propagation of the Gospel (1727-59) are printed in whole or in part in Bolton's History of the Church in Westchester County.

AUTHORITIES.

W. Allen, Amer. Biographical Dictionary, 3d ed., 842. *Baird*, Hist. of Rye, 172, 296, 302, 314, 495. *Beardsley*, Life of S. Johnson, 52, 53. *Berrian*, Hist. of Trinity Church, 40. *Bolton*, Hist. of the Church in Westchester County, 232-91; and Hist. of Westchester County, ii, 64. *Dwight Gene-*

alogy, i, 497. *N. E. Hist. and Geneal. Register*, xxviii, 241. *Perry*, Papers relating to the Hist. of the Church in Mass., 668, 673. *Soc. for Propagating the Gospel*, Abstract of Proceedings for 1761, 45. *Temple and Sheldon*, Hist. of Northfield, 140. *B. Trumbull*, Century Sermon, 23. *Wetmore Family*, 145.

JOSEPH WILLARD, the second son and third child of Captain Samuel Willard, was born July 23, 1696, in Saybrook, Connecticut, where his father was in charge of the fort. His grandfather, Josiah Willard, of Wethersfield, Connecticut, was a brother of the Rev. Samuel Willard (Harv. 1659), who presided over the College at Cambridge from 1701 to 1707. His mother was Sarah Clark, of Saybrook.

He studied theology, and in September, 1716, was invited to preach in the vacant pulpit in Norwich, Connecticut, but he cannot have preached there more than a few

Sundays. November 12, 1717, the town of Sunderland (then called Swampfield), Massachusetts (which had been set off from Hadley in 1714), sent a committee to Harvard College to obtain a minister; instructing them, if unsuccessful there, to return by way of Norwich, and call on Mr. Willard, and bring him back with them.

The church in Sunderland was organized, January 1, 1717-18, and Mr. Willard ordained pastor the same day. The sermon at his ordination, by the Rev. Solomon Stoddard (Harv. 1662), of Northampton, Massachusetts, was printed. (Boston, 1718. 12°, pp. 29+16.)

In 1721 he was dismissed, and on July 2 of that year, began to preach in the newly settled (not yet incorporated) township of Rutland, Massachusetts. The majority of the proprietors of this township were his near relatives, the surviving and the heirs of the deceased children of his great-grandfather, Major Simon Willard, the famous leader against the Indians; his choice as their minister by a great majority of the voters, at a town-meeting held July 12, was very natural.

The town proved to be in continual danger of attacks from hostile Indians, so that an appointment for his installation was deferred. In 1723 a day had been fixed for this ceremony; but while waiting its arrival, on the 14th day of August, being surprised while out in the woods hunting wild turkeys, he was killed and scalped by a party of Indians, at the age of 27. He was admitted to the (*ad eundem*) degree of M.A. at Cambridge, the month before his death. Two children of one of his parishioners were slain by the same party of savages, and two others of the same family carried into captivity. The Rev. Israel Loring (Harv. 1701), of Sudbury, preached two sermons in commemoration of these events, at Rutland, September 8, which were published (Boston, 1724. 8°, pp. iv, 44). His estate was valued at nearly £500, the library being about £40.

He married, in August, 1718, Susanna, fourth daughter

of Nathaniel Lynde, of Saybrook, by whom he had one son born in Sunderland, and another (posthumous) born in Saybrook.

She was born in April, 1700, and was afterwards married to the Rev. Andrew Gardner (Harv. 1712), who preached in Rutland after Mr. Willard's death; he was settled in Lunenburg, Massachusetts, from 1728 to 1732, and then removed to Winchester, New Hampshire, where she died in 1748.

AUTHORITIES.

W. F. Arms, MS. Letter, February 11, 1884. *Caulkins*, History of Norwich (2d ed.), 287. History of Churches in Franklin County, 367. *Holland*, Western Massachusetts, ii, 441. *Reed*, History of Rutland, 74, 97. *Pres. Stiles*, MS. (unbound) Letters, iv, 121. *Whitney*, Hist. of Worcester County, 115-6. Willard Memoir, 392.

Annals, 1714-15

Of the same date with Commencement in 1714 (September 8) is a letter from Colonel John Alford, at Boston, to Tutor Noyes, giving notice that according to directions he has shipped nine boxes of books to the College, at Saybrook, which had been sent from England to his care. The freight to Boston was two pounds, four shillings, and the portorage, cartage, and wharfage, six shillings more,—Colonel Alford making no charge for his trouble.

This letter introduces us to a series of valuable gifts obtained for the College by the exertions of the Colony's Agent in London, Jeremiah Dummer. He was a native of Boston, and a graduate of Harvard (1699), who had now resided for some years at the English Court, contemporary in age and closely allied in friendship with the brilliant Viscount Bolingbroke. From 1710 to 1721 he was the agent of Massachusetts in England, and from 1712 to 1730 the agent of Connecticut. Extracts which remain of his letters to the Rev. James Pierpont in 1713 show that he had been asked by the Trustees to solicit benefactions for the College, and that he entered with alacrity on the work.

The manuscript history by Tutor Johnson records that in the Collegiate year 1714-15, "by the bountiful and liberal Donation of Divers well spirited Gentlemen in Brittain procured by Mr. Jeremiah Dummer, Agent for this Colony, we had a very valuable and considerable Library of choice Books sent to us." The list of these books, with the names of the donors, drawn up by Dummer, is still preserved. There are upwards of seven hundred volumes, of which nearly one half are folios and quartos. The nine boxes forwarded in September, 1714, could not have been more than a part of this gift.

The catalogue leads off notably with "All the Tatlers and Spectators, being eleven volumes, in Royal paper neatly bound and gilt"—given by "Rich^d Steele, Esq^r." Sir Isaac Newton gives the second edition of his *Principia* (which appeared in 1713), a copy of his *Optics*, the Greek *Thesaurus* of Stephanus, and another Greek commentary. Dr. Bentley, William Whiston, and Dean Kennet give their own works, and Dr. Halley his edition of Apollonius. Of the nonconformist divines, Edmund Calamy, Matthew Henry, and many others make liberal contributions. The largest contributor was the collector himself, who sent ninety-two volumes. Dummer also secured gifts from various Englishmen, who had at some time personally visited America in official capacities. Thus, Sir Edmund Andros sent a translation of Josephus, in three volumes, a copy of Sir Thomas Browne's *Vulgar Errors*, and an Armenian dictionary; the gift throws incidentally a kindly light on his disposition towards Connecticut. Sir Francis Nicholson, also, both predecessor and successor of Andros as Governor of Virginia, and his lieutenant in New England, added to the collection. The poet-laureate of the group is thus commemorated by Dummer, in a letter to Pierpont, May 5, 1713: "Sir Richard Blackmore (to whom I delivered the Committee's letter) brought me in his own chariot all his works in four volumes in folio, and Mr. Yale has done something, though very little considering his estate and particular relation to your Colony. . . Sir John Davy will give me nothing, notwithstanding his promises, but it may be he intends to send what books he gives himself." In the list as finally made up, from thirty to forty volumes come from Governor Yale.

In general, the collection was one of great value. Of its over seven hundred volumes, one-half (speaking roughly) were on theological subjects; of the remainder about one-third related to history, biography, and travels, another third was pretty evenly divided between English and Classical literature, and the rest pertained to science.

In English literature, besides the few just mentioned, the principal authors were Chaucer, Spenser, Milton, Ben Jonson, Bacon (Essays), Butler (Hudibras), Sir William Temple, and Cowley.

From Sir John Davie the College received an independent gift of books, probably also in 1714. Davie (Harv. 1681) was a quiet farmer in New London, when an unexpected succession to a baronetcy and a fortune summoned him to England in 1708. His classmate, Pierpont, and his brother-in-law, Governor Saltonstall, had doubtless pleaded with him the cause in which they were interested. The list of his books, about two hundred in all, or six boxes full, is still preserved. They are almost without exception theological, and in that line are inferior in value to Dummer's more choice selection.

This increase of goods made more imperative the need of housing the School; and it was probably in response to some otherwise unmentioned appeal of the Trustees that the Upper House of the General Assembly, meeting at New Haven in October, passed a bill granting "£200 for the building of a house for the Collegiate School;" but the other branch of the Assembly refused concurrence, and referred the subject to the next session.

A great calamity overtook the College in the death of the Rev. James Pierpont, after a brief illness, November 22, 1714, aged nearly 55 years. It is not unlikely that, if he had been spared a few years longer, the course of our history would have run more smoothly.

In May, 1715, the Trustees again represented to the Assembly the need of better conveniences for carrying on the school, and the Lower House

"Taking it into their serious consideration are fully satisfied of the real necessity of a suitable house being provided for the entertainment of the School; And do therefore order that for the encouragement of so good a work as building a convenient house for said School, a brief be sent unto the several towns and parishes in this Colony for the asking the contribution of the well-affected to religion and learning among us."

Under Governor Saltonstall's guidance, the Upper House proposed to add to this sanction of a brief, a special grant of £100, from the Colony treasury, by way of example; this addition failing in the other House, the whole bill happily fell through.

At Commencement, September 14, 1715, Mr. Noyes resigned the tutorship, and Benjamin Lord was chosen his successor. At the same meeting, probably, the Rev. Thomas Buckingham (Harv. 1690), of Hartford, a nephew of the late Mr. Buckingham of Saybrook, was elected to the vacancy in the Board of Trustees.

Sketches, Class of 1715

* <i>Nathanael Mather</i>	*1748
* <i>Josephus Webb</i> , A.M.	*1741
* <i>Henricus Willes</i> , A.M.	*1758

NATHANIEL MATHER was born in Windsor, Connecticut, May 30, 1695, the son of the Rev. Samuel Mather (Harv. 1671), minister of Windsor and one of the original Trustees of the College, and of Hannah, daughter of Governor Robert Treat. An elder brother, Azariah, graduated here in 1705.

For four months during the year after graduation he taught the Hopkins Grammar School in Hadley.

He studied theology, and appears to have received ordination, May 22, 1728, as pastor of the Presbyterian Church in Aquebogue, now Jamesport, a parish in Riverhead, Suffolk County, Long Island. Here he was settled until his death, March 20, 1748, in his 53d year.

He united with five other ministers, in April, 1747, in establishing the Presbytery of Suffolk, which sympathized heartily with "New Light" measures.

His wife Ruth died May 9, 1743, aged 39 years. His heirs were two sons, the younger of whom was under age at the date of his will (November 26, 1747).

AUTHORITIES.

Judd, Hist. of Hadley, 67. *Prime*, Hist. of L. I., 154. *Stiles*, Windsor, 701.

JOSEPH WEBB, Junior, was the eldest son of the Rev. Joseph Webb (Harv. 1684), the minister of Fairfield, Connecticut, and one of the original Trustees of the College, by his first marriage with Elizabeth, youngest daughter of Isaac Nichols, of Stratford, Connecticut. He was born in Fairfield, September 21, 1693.

While a Sophomore in College, October 12, 1712, he was admitted a member of his father's church, and on graduation he studied theology. In 1718, after the pulpit in Newark, New Jersey, had been vacated by Jedidiah Buckingham (Y. C. 1714), he was introduced to the people as a candidate by a letter from Rector Andrew. This being read in town-meeting, December 16, 1718, it was voted "to agree with Mr. Webb for three quarters of a year upon trial," with a salary at the rate of £70 a year. The trial proved acceptable, and he was ordained by the Presbytery of Philadelphia, October 22, 1719, the ministers present being Joseph Morgan (*hon.* Y. C.), Jonathan Dickinson (Y. C. 1706), John Pierson (Y. C. 1711), and Robert Orr.

At first his ministry was peaceful, but about 1732 a case of discipline in the church was made an occasion of grievance, and the opportunity being improved by the Church of England missionaries to divide the congregation, a violent controversy ensued. In connection with this controversy, the Rev. Jonathan Dickinson came to Newark and preached (June 2, 1736) his famous sermon on "The Vanity of human Institutions in the Worship of God." For

these scenes of strife Mr. Webb was ill-adapted, from a certain mildness if not weakness of character, and eventually his dismissal was sought by common consent. His connection with his parish ceased with the end of 1736, though he remained in Newark or the neighborhood for three or four years longer, and then removed to New Haven.

On Tuesday, October 20, 1741, while crossing in the ferry between Saybrook and Lyme, on the Connecticut River, he and his only child (an undergraduate in College) were drowned by the upsetting of the boat. Letters of administration upon his estate were taken out, at New Haven, the next week, by his brother. His wife did not survive him, and the estate (amounting to about £400) was divided between his brothers and sisters.

AUTHORITIES.

Atkinson, Hist. of Newark, 54-58. *Newark Town Records*, 128, 132.
Boston Gazette, October 27, 1741. *Stearns*, First Church of Newark, 121.
N. E. Hist. and Geneal. Register, x, 30.

HENRY WILLES was born in Windsor, Connecticut, October 14, 1690, son of Lieutenant Joshua Wills, or Willes, of Windsor, by his second wife, Hannah, daughter of Thomas Buckland, of that town.

In October, 1716, the General Assembly of Connecticut granted liberty to the inhabitants of that part of Norwich known as Norwich West Farms (incorporated in 1786 by the name of Franklin) to form a religious society; and not long after Mr. Willes was invited to preach as a candidate. He proved acceptable to the people (about fifty families), and with a view to his settlement permission was obtained, in May, 1718, from the Assembly for the organization of a church. Accordingly, on October 8, 1718, a church of eight members (the Second or West Church in Norwich) was gathered, and Mr. Willes ordained pastor.

For a long series of years his ministry was quiet and happy ; but the derangement produced by the formation in 1734 of another society in Norwich, and the attempts to fix the location of a new house of worship, resulted in great disaffection among the people. In the Great Awakening of 1740, Mr. Willes sympathized with his friend, Benjamin Lord (Y. C. 1714), the pastor of the parent church in Norwich, and bade the revival godspeed. By 1746, however, a Separate Society was formed at the West Farms, by skilfully taking advantage of the existing elements of discontent. In October, 1747, the General Court interposed to prevent the summary dismissal of Mr. Willes, and two years later they gave a final decree for the payment of his dues, and advised him to resign. He resigned accordingly, January 23, 1749-50 ; but remained in the parish until his death, which happened there, after a week's illness, from paralysis, September 3, 1758, at the age of 68 years. The inventory of his estate amounted to £651 ; it included one hundred and eighty-six volumes.

He married, October 27, 1718, Martha, daughter of John and Lydia (Pratt) Kirtland, of Saybrook, Connecticut, and a sister of the Rev. Daniel Kirtland (Y. C. 1720). She was born August 11, 1695, and died December 11, 1773, in her 79th year. The Rev. Dr. Lord, of Norwich 1st Society, preached and published funeral sermons on occasion of the deaths of Mr. Willes and his wife. They had a large family, three sons and eight daughters. The Rev. D. Ellis Willes (Y. C. 1850) is a direct descendant.

AUTHORITIES.

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| <i>Caulkins</i> , Hist. of Norwich, 429. | Register, xiv, 242. Pratt Family, 242. |
| Hist. of Church in Franklin, 27 37, 96. | <i>Stiles</i> , Hist. of Windsor, 562, 821. |
| Hyde Genealogy, i, 454. N. E. Geneal. | |

Annals, 1715-16

At the session of the Legislature in October, an opportunity occurred to help the School without a direct expenditure of money. An old dispute with Massachusetts respecting the boundary line between the two jurisdictions had just been arranged in committee, and it was now reported to the General Assembly that Massachusetts would be obliged to transfer to Connecticut above one hundred thousand acres of land elsewhere, as an equivalent for the encroachment of her grantees on this Colony. It was accordingly ordered that of the proceeds of this land £500 should be paid "to the Trustees of the Collegiate School, for the building a College house." The land was entrusted for sale to another Board of Commissioners, and the sale took place at Hartford in the following April; it was well that the grant to the School was passed before the result of the sale was known; for £683, a ridiculously low price even for that time (a little over three half pence per acre), was all that was realized.*

Early in April, 1716, the Trustees met to decide on the disposal of the money to come from the Assembly's grant, and to compose disorders which had arisen among the students, fostered by those parties who desired to have the School removed. Of the tutors now in charge, Samuel Russell, Junior, was 22 years of age, and had had one year's experience; while Benjamin Lord, but a little past his majority, was still new to the office. No wonder that there arose a clamor against them as too young and inexperienced to manage so important a charge as the sole instruction of others, whose average age was probably not under 19. A large proportion of the students happened to

* See Colonial Records of Conn., ed. Hoadly, v, 529; Trumbull's Hist. of Conn., i, 447; B. H. Hall's Hist. of Eastern Vermont, 13, 735.

be from the neighborhood of Hartford and Wethersfield, and they openly said that they could find better instruction in those places than in Saybrook. At Saybrook, moreover, there were peculiar disadvantages, many of the students being obliged (Clap's Annals, 16) to lodge above a mile from the place of instruction. If to these more or less justifiable grounds of complaint we add that the Trustees found themselves not united as to the expediency of continuing at Saybrook, it will not surprise us that the result was a compromise. They voted, indeed, that a building for scholars and a Rector's house should be "with all convenient speed erected"; but without the money in hand this was an impotent vote. They agreed also to call a resident Rector, at £100 salary, "besides the advantage of boarding the scholars"; but it does not appear that any steps were taken to execute this vote. The Trustees also voted to employ a third tutor (Samuel Smith, of Glastonbury, class of 1713), and to allow the Seniors to finish their studies where they pleased. This last vote was construed by other dissatisfied students as of wider application; and in the words of Tutor Johnson's manuscript (written the next year): "Immediately upon this, many of the scholars repaired to their respective homes and where they might have instruction to their minds, a considerable number of them gathering at Wethersfield." The attraction at Wethersfield was Mr. Elisha Williams, a recent graduate of Harvard (in 1711), recommended apparently by the two Hartford ministers (Woodbridge and Buckingham, who were at the bottom of this movement), as being a better teacher than any one at Saybrook.

At the May session of the Assembly, in Hartford, a memorial was presented, signed by these Hartford Trustees, by the Rev. Samuel Woodbridge, of East Hartford (a son of one of them), and by Samuel Welles, a wealthy layman of Hartford, "in the name of many others," setting forth "the present declining and unhappy circumstances in which the School lies, and the apparent hazard

of its being utterly extinguished, unless some speedy remedy be applied." The remedy suggested was removal to Hartford, which was urged for these reasons :

"Hartford is not only more in the center of the Colony, but is also surrounded with many considerable towns, upon which account it may easily be supposed that the number of students will be much greater than if it [the School] were at any other place which has not the like situation; besides several persons of distinction in the neighboring Province [Massachusetts] have assured us, not only that they will contribute towards the settling the School here, but also that they will send their youth hither for their education. There is already subscribed for that end between six and seven hundred pounds; we also have good reason to expect other very considerable donations, which will make up one thousand pounds and upwards."

The memorial concluded with a prayer for a Committee, to hear arguments. These two Trustees had both been present five weeks before, at Saybrook, and had concurred in the vote for erecting buildings there; so that their present step was, as Johnson calls it, "unaccountable," and "caused a mighty commotion."

The Assembly immediately summoned a meeting of the Trustees, at Hartford, and six of them accordingly assembled on May 23. Mather was disabled from all service; the other three absentees, the senior members of the Board, held that such a summons did not constitute a legal call for a meeting. The issue of the conference was a request from the Trustees present, which was heeded, that the Assembly would defer action until the October session; and a pledge, as stated by Johnson, "that unless they could universally agree on the next Commencement where the School should be built, then they would desire the Assembly to nominate a place for it." Thus the matter rested. A few scholars tarried at Saybrook; but even these were driven to East Guilford during the summer by a visitation of the small-pox. The staff of instruction was reduced to one,—Mr. Smith not having accepted his appointment, and Mr. Lord retiring before the end of the year.

Sketches, Class of 1716

* <i>Samuel Hall</i> , A.M., Tutor	*1776
* <i>Guilielmus Worthington</i> , A.M.	*1756
* <i>Benjamin Doolittle</i> , A.M.	*1749

BENJAMIN DOOLITTLE, the second son and fifth child of John and Mary (Peck) Doolittle, and grandson of Abraham Doolittle, one of the first settlers of Wallingford, Connecticut, was born in Wallingford, July 10, 1695.

He studied theology, and began preaching in Northfield, Massachusetts, November 10, 1717. His ministrations gave satisfaction, and he was invited, August 2, 1718, to settle. He accepted the call ten days later, and his ordination, with the gathering of a church, probably took place on the 2d of September.

He was the physician and surgeon as well as pastor of his people, and a disaffection arose about 1736-7 on account of his engrossing and widely extended medical practice; there were also doctrinal objections to him, on the score of Arminianism. He objected to calling an ecclesiastical council, and the majority of the church supported him; so that he continued undisturbed in his office until his sudden death. Casual evidence of his important medical transactions exists in this item among the debts due to his estate after his death: "From the King for medicine for the Canada Soldiers, £229. 18s. 5d." In the inventory of his effects are included, "a surgeon's pocket case of instruments," valued at £22; "three sets of instruments to extract teeth," £1. 5s.; "two lancets," 24 shillings; "an incision-knife," 8 shillings. The inventory amounted to £5600.

The Boston Gazette, of January 24, 1748-9, has this notice :

" We are informed that on the 9th instant, the Rev. Mr. Doolittle, pastor of the Church in Northfield, was suddenly seized with a pain in his breast, as he was mending a fence in his yard, and died in a few minutes' time, to the inexpressible grief of the town in general, as well as his own family in particular."

The sermon at his funeral, January 11, by the Rev. Jonathan Ashley (Y. C. 1730), of Deerfield, was published (Boston, 1749. 8°, pp. 26). It says:—

" He came to you in the Day of your small Things. . . He never seemed to aspire after great Things; nor was he discontented with small ones. He was peculiarly fitted by God for the Place he put him into, prepared to endure Hardships with Patience: Not daunted with the Appearance of Troubles, nor sinking under them when they were sent: You are all Witnesses, what Courage he endeavoured to inspire you with under the Distresses of the War. . . . As to his Powers and Abilities (it is well known) they were much above the common Sort; and some of good Judgment have thought, had he been situated under the Advantages of Men and Books, he would have shone as a Star of the first Magnitude: His natural Powers being such, he was enabled to direct, assist, and profit you in your publick Affairs: Nor ought you to forget how he has served you in your civil Affairs, by representing your distrest Circumstances, and requesting Help for you; So also you ought to remember how he has served you in the Quality of a Physician, in which Capacity he justly merited the same Character the Evangelist *Luke* did, *A beloved Physician*. Nor should you forget how he sought not Gain from you; but attended you while sick without a Reward. He had attained to a happy Government of his Spirit, and could freely overlook any Injury he received from you; and was ready to do the best Offices to those who had been tempted to treat him unkindly. . . . He was naturally facetious, but if at any Time he might seem to exceed the Bounds of Decency, so as to give Offence to Persons of a more melancholy Temper, I can assure them he bewailed it as his Infirmary: he was free from all Haughtiness and supercilious Behaviour; readily *condescending to Men of low Degree*. He was a man of strict Temperance; and greatly bewailed the Extravagancies of our Day; he was given to Hospitality, cheerfully entertaining Men of all Ranks and Orders."

The following verses are engraved upon his tombstone :

" Bless'd with good intellectual parts,
Well skilled in two important arts,
Nobly he filled the double station
Both of a preacher and physician.
To cure men's sicknesses and sins,
He took unwearied care and pains;
And strove to make his patient whole
Throughout, in body and in soul.
He lov'd his God, lov'd to do good,
To all his friends vast kindness show'd ;
Nor could his enemies exclaim,
And say he was not kind to them.
His labors met a sudden close.
Now he enjoys a sweet repose ;
And when the just to life shall rise,
Among the first he'll mount the skies."

He married, October 14, 1717, Lydia, eldest child of Samuel and Susanna Todd, of North Haven, Connecticut, and had by her five sons and seven daughters, of whom two sons and four daughters survived him. She was next married, October 26, 1763, to Lieutenant Jonathan Belding, of Northfield, who died July 6, 1778 ; and she was a third time married, November 3, 1778, to Japhet Chapin, of Springfield, who died in 1786. Her own death occurred in Northfield, June 16, 1790, in the 91st year of her age. One of her daughters married Seth Field (Y. C. 1732).

He published :—

1. An Enquiry into Enthusiasm, being an Account of what it is, the Original, Progress, and Effects of it. Boston, 1743. 8°, pp. 37. [A. A. S. B. Ath. C. H. S. M. H. S. Prince.

2. There was also printed, after his death, from his manuscripts, A short Narrative of Mischief done by the French and Indian Enemy, on the western Frontiers of the Province of the Massachusetts Bay, 1744-48. Boston, 1750. 8°, pp. 22. [Harv. Philad.

The historian of this war, Samuel G. Drake, speaks of this as "one of the most important and valuable records of it [the war], so far as his [the author's] plan extended, that can be found of any similar period in our history." It is reprinted in Temple and Sheldon's History of Northfield (1875).

3. A charge delivered by him at the ordination of the Rev. John Norton (Y. C. 1737), in 1741, is printed with the Sermon on that occasion by the Rev. Jonathan Ashley (Y. C. 1730).

AUTHORITIES.

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| <i>Barber</i> , Hist. Coll. of Mass., 268. | 283. <i>Holland</i> , Hist. of Western Mass., |
| <i>Davis</i> , Hist. of Wallingford, 731. <i>Drake</i> , | ii, 407. N. E. Hist. and Geneal. Regis- |
| Hist. of French and Ind. War, 1744-47. | ter, vi, 294. <i>Temple & Sheldon</i> , Hist. of |
| 10. Hist. of Churches in Franklin Co., | Northfield, <i>passim</i> . Tuttle Family, 325. |
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SAMUEL HALL was born in Wallingford, Connecticut, October 5, 1695, the second son and third child of the Honorable John Hall, of Wallingford (one of the Governor's Assistants from 1722 to 1730), and grandson of Samuel and Hannah (Walker) Hall, among the first settlers of that town. His mother was Mary, daughter of John Lyman, of Hartford. His youngest brother, Elihu, graduated in 1731.

In the month after his graduation, a majority of the Trustees voted to remove the College to New Haven, and in the following winter Mr. Hall appears to have joined Mr. Elisha Williams, at Wethersfield, in the work of instructing those students who had seceded under the influence of the Trustees living in Hartford. He continued thus employed until the spring of 1719, when all the Wethersfield scholars returned to New Haven. He subsequently studied theology with the Rev. Solomon Stoddard, of Northampton. As early as May, 1718, the General Assembly received a petition from the inhabitants of the west part of Wallingford, asking to be made into a separate parish; but it was not until five years later that the Assembly saw fit to grant the request. In May, 1724, the parish was named New Cheshire, and in October of the same year liberty was granted them to settle a minister. Accordingly, a church of eleven men and fifteen or sixteen women was gathered, November 25, and Mr. Hall, who

had begun to preach for them as early as the winter of 1722-3, and was called to the pastorate in December, 1723, was ordained pastor, December 9, 1724, the Rev. Samuel Whittelsey (Y. C. 1705), pastor of the parent church, preaching the sermon. The parish then contained thirty-five families, and remained under Mr. Hall's care until his death, the Rev. John Foot (Y. C. 1765) being ordained colleague-pastor, March 12, 1767. Mr. Hall preached his last sermon in October, 1775, and died in New Cheshire (incorporated in 1780 by the name of Cheshire), "after a short but very distressing illness," February 26, 1776, aged 80. He had lived to bury all those who originally formed the church over which he was ordained.

He married, January 12, 1724-5, Ann, eldest daughter of Governor Jonathan Law (Harv. 1695), of Milford. She was born August 1, 1702, and died August 23, 1775, aged 73. Their children were eight sons and five daughters; of the sons, four died in infancy, and two, Samuel and Elisha, were graduated at this College, in 1754 and 1764 respectively. One of the daughters married the Rev. Warham Williams (Y. C. 1745), and another married her father's colleague.

In May, 1732, the small-pox broke out in the center of his society, at which time about one hundred and twenty-four persons, or one-third of his whole parish, were infected with the disease, and some seventeen died; the General Assembly at their next session granted £50 out of the public treasury for the relief of the stricken families. In this connection he published:

1. Bitter Afflictions remembered and improved. A Sermon occasioned by the raging of the Small-Pox in New Cheshire. New London, 1733. 4°.

2. He also preached, May 8, 1746, a more than usually eloquent Election Sermon (from 2 Chron. xix, 6), which was published at New London the same year (16°, pp. ii, 32), with the title, *The Legislature's Right, Charge and Duty in respect of Religion.*

[A. A. S. B. Publ. C. H. S. Harv. Y. C.]

3. He also published (N. London, 1747, 16°, pp. 26) a Sermon [from Matt. vii, 20] in which is Shewed, What are Not, and What Are, the Evidences of Any one's being in the Favour of God. Preached at New Cheshire, January, 1746-7.

[C. H. S. N. Y. H. S.]

Mr. Hall was a vigorous "Old Light" in theology, and the chief promoter of what was known in 1758-9 as the "Wallingford Controversy," being at the head of the objectors to the settlement in that parish of the Rev. James Dana on account of surmised Arminianism; he became reconciled to Mr. Dana in 1771. Mr. Hall's church in Cheshire became during his lifetime one of the largest in New England,—containing between four and five hundred communicants.

AUTHORITIES.

Conn. Journal, March 13, 1776.	Pres. Stiles, April 4, 1766 (in Letter-Book No. iv).
Davis, Hist. of Wallingford, 441, 757.	Pres. Stiles, MS. Itinerary, ii, 446; iii, 2, 4, 5, 113, 114, 552-3;
Eliot Genealogy, 61. Hall Family Records, 91, 95. S. Hall, MS. Letter to	MS. "Memoirs and Extracts, 1763," 5.

WILLIAM WORTHINGTON was born in Hartford, Connecticut, December 5, 1695, the eldest child of William Worthington, of Hartford, and grandson of Nicholas Worthington, the original emigrant from England, who removed in his last days from Hartford to Hatfield, Massachusetts. His mother was Mehitabel, daughter of Isaac Graves, of Hatfield, and widow of Richard Morton, Junior, of Hartford and Hatfield.

He studied theology, and was married, October 13, 1720, to Elizabeth, elder daughter of Major Samuel Mason, of Stonington, Connecticut. Soon after this date, February 8, 1720-21, the North Society in Stonington (now the town of North Stonington) voted to employ him to preach until the end of the following May. He continued there until August, 1722, when he was invited to set-

tle as the first pastor over that church. He declined the call and left the society, partly on account of the inadequate salary offered, but mainly on account of party divisions among the people. In June, 1724, he was invited to preach to the people in the western part of Saybrook, who were formed into a distinct parish (known by its Indian name of Pochaug until 1810, and in 1840 incorporated as the town of Westbrook) by the Assembly in the previous month. He began his work in August, 1724. In October, 1725, liberty was given to organize a church, and on the 29th of June, 1726, a church consisting of seven male and eight female members was gathered and Mr. Worthington ordained pastor. In the meantime, the church in North Stonington had unsuccessfully renewed their call, in February, 1726. He continued in office until his death, which occurred at his house in the west parish of Saybrook, November 16, 1756, in his 61st year. He died of a wound made in an artery by an unskillful physician, who was attempting to let blood for some ailment. The discourse delivered at his funeral, by Dr. Jared Eliot, of Killingworth (now Clinton), his nearest ministerial neighbor, was published. His estate was appraised at about £1350; it included seventy volumes and one hundred pamphlets.

His first wife, who was born May 6, 1697, died January 1, 1724-5, in her 28th year. He married, September 20, 1726, Temperance, daughter of William Gallup, of Stonington. She was born February 1, 1700-01, and survived him, dying at the residence of her daughter, in Durham, Connecticut, in March, 1778, aged 77 years.

By his first marriage he had two daughters, one of whom died in infancy, and the other married Dr. Aaron Eliot, of Killingworth (Clinton), a son of Jared Eliot (Y. C. 1706).

By his second marriage he had five daughters and one son; one of the daughters was the wife of Elnathan Chauncey (Y. C. 1743), and another the wife of the Rev. Cotton M. Smith (Y. C. 1751), and mother of Governor John Cotton Smith (Y. C. 1783).

He preached the Election Sermon, May 10, 1744, from Psalm lxxvii, 20, which was published (N. London, 1744, 16°, pp. iv, 43), under the title :

The Duty of Rulers and Teachers in Unitedly Leading God's People. [A. C. A. C. H. S. Harv. M. H. S. Y. C.

This sermon was delivered when the excitement fanned by Whitefield was at its height; and the author shows (pp. 10, 11, 38) his entire sympathy with the stringent measures of repression which the government had taken.

Dr. Field, in 1819, writes of him, "Mr. Worthington was a man of agreeable and engaging manners, a worthy minister, greatly beloved by his brethren and all who knew him."

His great-grandson, Professor W. C. Fowler, records the family tradition that he "was distinguished for great blandness, urbanity, and gracefulness of manners, qualities which he transmitted to his descendants." His funeral sermon also speaks of "his polite Behaviour, conspicuous in his whole Conduct."

AUTHORITIES.

<i>Eliot</i> , Funeral Sermon. <i>Field</i> , Statistical Account of Middlesex County, 97. <i>Fowler</i> , Chauncey Memorials, 177. <i>Goodwin</i> , Genealogical Notes, 265.	<i>Judd</i> , Hist. of Hadley, 501. <i>Morris</i> , Dedication Sermon at North Stonington, 6, 8. N. E. Geneal. Register, xiii, 343; xv, 121.
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Annals, 1716-17

Seven Trustees, of whom were Woodbridge and Buckingham, of Hartford, met at Commencement, September 12, 1716,—the last Commencement at Saybrook,—and the older members of the Board endeavored to unite all minds on Saybrook, but encountered two stubborn negatives. When this failed, it was voted, five to two, that in case of removal, it was more advisable to go to New Haven than to Hartford; by the same majority it was voted to adjourn to meet in New Haven, on the day before the Assembly's October Session. The Saybrook atmosphere was too repressing, to admit of a direct vote for New Haven.

Meantime, as Tutor Johnson informs us, "there were various towns which bid for the School :—Saybrook twelve or fourteen hundred pounds; Hartford endeavored but could make no hand of getting money, at least not so much as they could think worth the mentioning; at New Haven were fifteen or two thousand pounds gathered." A few of the subscription-papers circulated in New Haven are still preserved. The sums promised (by sixty-three persons, in New Haven, Derby, and Stratfield) vary from ten pounds to ten shillings, averaging perhaps three or four pounds. It appears by the records of the Proprietors of Undivided Lands in New Haven that they voted on July 30, 1716, a grant of eight acres "of sequestered land at the end of the town" to the School, if it comes here; and another grant of an equal amount, "in the Yorkshire quarter," is dated the 24th of December following.

At the adjourned meeting of the Trustees, which convened on October 17, and lasted for more than a week, eight members were present,—all except James Noyes*

* He subscribed at his residence, in December, a formal approval of the acts voted, so as to make assurance doubly sure.

and Samuel Mather. Moses Noyes was chosen moderator, and the decisive vote passed to remove the School to New Haven, "as a very convenient place for it, and for which the most liberal donations are given, appearing to us, as well as many other considerations." The vote stood five to two,—the moderator not voting, but expressing his preference that the School remain in Saybrook, though if it must be removed, he would be for New Haven.

The question was also put, whether in view of this decisive majority the Trustees were bound to announce to the Assembly that they had failed to redeem the pledge given by a part of them to settle at Commencement on a site. Tutor Johnson states that a hint had been given by the Upper House that it might not be wise to give the Lower House a chance to legislate on the matter, and so the majority chose silence. It was agreed to begin a Rector's house and a College at once, with the £500 granted out of the "equivalent lands" by the Assembly, and Governor Saltonstall and Deputy-Governor Gold were asked to give advice "concerning the architectonick part of the buildings"; in the Governor's case this was more than a compliment; there was doubtless a recollection of his having lately (1708) built for his own occupancy within five miles of New Haven Green an elegant residence, on the borders of the lake which now bears his name.

The tutorships being both vacant by resignation, new tutors were chosen,—Samuel Smith and Samuel Johnson, and the latter accepted at once, and began work; his proposed colleague was, however, induced by the two Hartford Trustees to go under their sanction to Wethersfield, and with Elisha Williams to open a rival School there. Johnson was aided through the ensuing year by Joseph Noyes, the New Haven pastor, who resumed his old duties by taking charge of the Senior Class. In all, there were thirteen scholars at New Haven, fourteen at Wethersfield, and three or four still at Saybrook, under the minister, Azariah Mather, a former tutor.

Though a site for the College was not yet secured, preparations began early in January, 1717, when the building committee (Messrs. Andrew, Russell, Webb, Davenport, and Ruggles) was furnished by the Governor with specifications for the timber required according to a plan which he had elaborated.

Meantime, the opponents of New Haven were not idle. Formal action was introduced at the annual town-meeting held in Hartford on December 18, 1716, when resolutions were passed, instructing the deputies of the town in the next General Assembly to offer a Remonstrance against the settlement of the Collegiate School at New Haven, and to endeavor that it "be settled in a place that shall be judged by them [*i. e.*, the Assembly] most suitable, and where it may be best subsisted, and most accommodable to the greatest part of the Government." The grounds of this Remonstrance were thus put :

"The counties of Hartford and New London, being more in number than the rest of the government [the numbers were about as five to four], and paying the greatest part of the money given for the subsisting the Collegiate School, and having furnished the said School with the greater number of scholars,* had reason to expect that in appointing the place of the School, good respect should be had to them therein."

The paper when drawn up was circulated widely through the disaffected counties, and it was advised that similar instructions be given to the deputies of other towns.

A vigorous reply to this Remonstrance (composed, it is believed, by Judge Jonathan Law, of Milford, a son-in-law of Rector Andrew, and later, from 1741 to 1750, Governor of the Colony) was subscribed on the 22d of February, by Mr. Andrew and Mr. Russell. This paper gives incidentally an authoritative statement of some of the grounds for the removal to New Haven. Thus, in reply to the assertion that the eastern counties were more

* Of the graduates down to date one-half had come from these two counties ; of the remainder, one-half were from New Haven and Fairfield Counties, and the rest from outside the Colony limits.

populous, it is held that the prospects of the School were better at New Haven, by reason of the nearness to the "Western Governments" (New York and New Jersey), while the Eastern Governments (Massachusetts and Rhode Island) were already supplied by Harvard. Then, too, the line of seacoast towns included most of the principal towns of the Colony, and for these New Haven was nearest the center; and "as to the towns on the river, is it not easier for them to come down, than for all the rest to go up?" On the question of money interests, it is implied that the donations of New Haven County had far exceeded those of the other competitors. The main argument is directed against the petition of the remonstrants, that the Assembly should decide a point which had already been entrusted by a charter of their own granting to a distinct body, namely, the Trustees themselves.

On April 5, 1717, the Trustees met again in New Haven, Moses Noyes and the two Hartford ministers being absent. The Treasurer of the Board, John Alling, having died the week before,* Mr. John Prout, Jr., of New Haven, a recent alumnus (1708) of the School, was elected his successor, and accepted the trust. It was voted that the College building be placed on "the lot commonly called Mrs. Coster's lot," on condition that it be secured without diminishing the funds subscribed or the money in the treasury. The lot thus designated, two acres in extent, had been purchased in 1686, with the house and barn thereon, for £110 "current pay," by Mrs. Hester Coster, who at her death, in April, 1691, had bequeathed it to the Church in New Haven, for the encouragement of religion and learning, by providing for the maintenance of a weekly lecture. On June 17, 1717, the Church empowered a committee to sell the lot; and under this vote one acre and a quarter was deeded to the Trustees of the Collegiate School, on September 26, 1717, for £26 bills of credit. (New Haven Land Records, iv, 477.) As bills of credit

* His gravestone stands in the College lot in the Grove-street Cemetery.

were not then worth more than ten shillings in the pound, the price paid was a nominal one. The land thus acquired was the southeast corner of the present College square, being "bounded East on the Market place, South on the Street, West on Mr. John Ball's lot, and North on the home lot of Joshua Tuttle."

Meantime, at the May session of the General Assembly, the Rev. Mr. Woodbridge again appeared and desired the Assembly to fix a place for the College. The Lower House "resolved that it may be most for the public good and the health of the Collegiate School, to have it settled in some place at or near Connecticut River"; but the usual division of councils between the two branches of the government prevented further action.

On the 11th of September, Commencement was celebrated by seven Trustees at New Haven, Rector Andrew presiding, and four students receiving their first degree. On the same day, one student received his degree from Mr. Woodbridge at Wethersfield. An interesting relic of this first Commencement at New Haven is the salutatory oration in Latin, by George Griswold, the manuscript of which is in the College Library; it is printed, in part, in the Magazine of American History, xi, 144-6.

Sketches, Class of 1717

* <i>Georgius Griswold</i> , A.M.	*1761
* <i>Hezekias Lord</i> , A.M.	*1761
* <i>Josephus Lamb</i> , A.M.	*1749
* <i>Isaacus Burr</i> , A.M.	*1751
* <i>Moses Dickinson</i> , A.M., Socius	*1778

ISAAC BURR, a son of Thomas and Sarah Burr, and grandson of Benjamin Burr, of Hartford, was born in

Hartford, July 4, 1697. At the opening of his Senior year in College, the removal to New Haven took place, and young Burr was, apparently, the only Senior who joined the party of students who migrated to Wethersfield to finish their course. He received his degree there at the hands of Mr. Woodbridge, of Hartford, the Trustee who inspired the Wethersfield movement.

He studied theology, and in the latter part of the year 1724 began to supply the vacant pulpit in Worcester, Massachusetts. On the 10th of February, 1725, he was called to settle, on a salary of £80, and on October 13, was ordained pastor of the church. His ministry was until near its close peaceful. The town records testify to frequent voluntary contributions for his benefit, made necessary by the depreciation of the currency. For instance, in October, 1732, in answer to his petition, "the town cheerfully grant" him £20, "and earnestly desire that he lay the same out in purchasing an addition to his library."

In October, 1740, Whitefield preached in Worcester, and the impulse thus given to revival measures seems to have made a division between the people and their pastor. Mr. Burr opposed the new movement, and partly it is said on account of a failure of his health, but more on account of the difficulties referred to, desired a dismission. A mutual council was called, in November, 1744, which advised a separation, and the contract with Mr. Burr was accordingly terminated, in March, 1745.

He returned to Connecticut, taking up his residence in Windsor, where he had married, about the time of his ordination, Mary, daughter of Judge John Eliot (Harv. 1685, a prominent lawyer of the Colony, and grandson of the Apostle Eliot), by his second wife, Mary Wolcott. He subsequently preached to the Northwest Society in Simsbury (now Granby), from August, 1747, to December, 1748, and died in Windsor, late in the year 1751, aged 54 years. The inventory of his estate is dated December 9, 1751; it amounts to about £2000. His wife survived

him. Their children were five sons and three daughters ; two of the sons and one daughter were feeble-minded. The second son, Isaac, was graduated in 1753.

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MOSES DICKINSON, a younger brother of Jonathan Dickinson (Y. C. 1706), and second son of Hezekiah and Abigail Dickinson, of Springfield, was born in that town, December 12, 1695. Before he had entered his teens his father had died, and his mother had married Thomas Ingersoll, of Springfield.

He studied divinity, and was probably drawn to New Jersey by the fact that his brother was already settled there. In 1719 (before September), he took charge of the churches at Hopewell and Maidenhead, where he was soon ordained, and continued for about eight years.

In February, 1726-7, the Rev. Stephen Buckingham (Harv. 1693) resigned his pastoral charge in Norwalk, Connecticut, after a long disagreement, and on June 26, the Society voted to invite Mr. Dickinson to the vacant pulpit ; he accordingly visited them, and gave such satisfaction that on July 20, with the express sanction of the Fairfield Association of Ministers, he was called to settle, in case he could be released from his present charge. He obtained release, and the Society at Norwalk repeated their call in form, November 1, 1727, and he accepted and was installed.

In this charge he continued through life. In February, 1764, the Society, with his concurrence, took measures for obtaining a colleague-pastor, and from November in that

year till January, 1772, the Rev. William Tennent, Jr. (Coll. of N. J. 1758) served in that relation. After that, occasional supplies were secured, but Mr. Dickinson was in the active discharge of his duties at the time of his last illness, which began about two months before his death. He died in Norwalk, May 1, 1778, aged 82 years. His tombstone describes him as "a man of a good understanding, well informed by study, cheerful in temper, prudent in conduct." The Rev. Edwin Hall, who succeeded to his pulpit in 1832, states,

"That he was a man of superior learning and capacity, of earnest and uniform piety, of sound judgment and strong common sense, of commanding personal appearance, of great dignity and courtesy, full of good feeling, abounding in good works, living as a father among his children, and not only looked up to as a beloved minister of Christ, but held in esteem among his fellow-citizens, as one of their first and ablest men."

The inventory of his estate amounted to about £750. He was a Fellow of the College from 1758 till his resignation in 1777; and for the last three years was the Senior Fellow. His controversial writings show great polemical skill. He was a moderate "New Light" in theology.

By his wife, Martha, whom he married about the time of his first settlement, he had four sons and three daughters. One son was graduated here in 1749. The oldest daughter married the Rev. James Lockwood (Y. C. 1735).

His second wife (Hannah, daughter of Captain Joseph Allyn, of Wethersfield) had been previously married to the Rev. Ebenezer Wright (Y. C. 1724), of Stamford, and to Captain Joseph St. John, of Norwalk (who died in 1756). She was born May 17, 1705, married July 28, 1757, and died in Plymouth, Connecticut, June 16, 1803.

He published:—

1. Sermon [from 1 Tim. iv, 14] preached at the Ordination of the Rev. Mr. Elisha Kent [Y. C. 1729], at New-Town, Conn., Sept. 27, 1732. Bost., 1733. 8°, pp. 28.

[A. C. A. C. H. S. M. H. S.]

Mr. Kent was ordained "in the room of the Rev. Mr. John Beach, who lately declared himself to be of the Episcopal Persuasion," and accordingly the sermon is mainly a defence of Presbyterian ordination.

2. A Discourse [from Phil. ii, 12, 13] shewing that the Consideration of God's Sovereignty, in working Grace in the Souls of Men, is so far from being a Discouragement to them in endeavoring to obtain it, that it is a most powerful Motive to quicken their Endeavours. Preached at Stratford. Bost., 1742. 16°, pp. 27.

[*B. Ath.*

3. "A Second Vindication of God's Sovereign free Grace," which had been begun by his brother, Jonathan, but was left unfinished at his decease, was continued by him and published at Boston, in 1748. See above, p. 52.

4. An Inquiry into the Consequences both of Calvinistic and Arminian Principles. Compared together, in which the principal Things, in Mr. [John] Beach's [Y. C. 1721] Second Reply, to the late Mr. Jonathan Dickinson's Second Vindication of God's sovereign free Grace, are particularly considered. Occasioned by a Manuscript, Intituled, An Inquiry into the Consequences of Calvinistic Principles. In a Letter to Liberius, Author of that Piece. [Supposed to have been the Rev. Nathaniel Hunn (Y. C. 1731), of Fairfield, Conn.] Bost., 1750. 8°, pp. 39.

[*A. C. A. C. H. S. Harv. M. H. S. U. T. S. Y. C.*

5. Appendix to "A Second Address to the Members of the Episcopal Separation in New-England, by Noah Hobart," being A Letter in Answer to some Things Mr. Wetmore [Y. C. 1714] has charged him with. Bost., 1751. 8°, pp. 164-172.

[*B. Ath. B. Publ. Harv. M. H. S. Prince. Y. C.*

6. A Sermon [from 1 Tim. ii, 1, 2] preached at the Election May 8, 1755. N. Lond., 1755. 16°, pp. ii, 58.

[*C. H. S. Harv. M. H. S. Y. C.*

7. An Answer to a Letter, from an aged Layman, to the Clergy of the Colony of Connecticut. In which the Rights of the consociated Churches are maintained; the Consociation that appeared against the Ordination of Mr. [James] Dana [Harv. 1753] at Wallingford vindicated; and the Ministers like minded defended. . . By an aged Minister. N. Haven [1761]. 8°, pp. 31.

[*A. C. A. B. Ath. C. H. S. U. T. S. Y. C.*

8. An Answer, in the Form of a familiar Letter, to two important Questions, viz: Whether Blindness of Mind is the primary Cause of all the Wickedness that there is in the Hearts and Lives of

Men. And, Whether the Work of Regeneration is wrought in the Souls of Men, by the supernatural Influences of the Holy Spirit, operating with the Gospel. N. Haven [1770]. 8°, pp. 64.
[*B. Ath. C. H. S. U. T. S.*]

This pamphlet had been read to, and its publication requested by, the Fairfield West Association of Ministers (May 29, 1770), and the Corporation of Yale College (Sept. 14, 1770).

9. A Sermon [from Acts xiii, 26], delivered at the Funeral, of the Hon. Thomas Fitch [Y. C. 1721]. N. Haven, 1774. 8°, pp. 24.
[*A. A. S. C. H. S. M. H. S. U. T. S. Y. C.*]

Reprinted at New York in 1872 by a descendant of Governor Fitch.

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Conn. Journal, May 20, 1778. <i>Good-</i>	225. <i>Judd</i> , Hist. of Hadley, 476.
<i>win</i> , Geneal. Notes, 7. <i>Hale</i> , Hist. of	<i>Sprague</i> , Annals of the Amer. Pulpit, i,
Presbyterian Church of Hopewell, 50-	310. <i>Pres. Stiles</i> , MS. Letters, iii, 26-27.
53. <i>Hall</i> , Hist. of Norwalk, 149, 166,	<i>Webster</i> , Hist. of the Presb. Church, 373.

GEORGE GRISWOLD was born in Lyme, August 13, 1692. He was the sixth child and third son of Matthew Griswold, Jr., of that part of Lyme which is now the township of Old Lyme, by his first wife Phebe, daughter of Samuel and Jane (Lee) Hyde, of Norwich, West Farms, now Franklin, Connecticut. The first Governor Griswold was his nephew. The College possesses the manuscript of his Latin Salutatory Oration at graduation.—the earliest relic of the kind known to be extant.

He studied theology, and after the formation (in October, 1719) of a second parish in Lyme, began to preach there. The new parish was in the Eastern part of the town, then called the Niantic quarter, since 1839 incorporated as the town of East Lyme. As early as 1720 this society provided for his continuing to supply them, and on January 30, 1723-4, they gave him a call to settle, on an annual stipend of £70; though it was not until May.

1724, that the General Assembly authorized the organization of a church. November 25, 1724, Mr. Griswold was ordained pastor, and he remained with this people until his death, "after more than seven weeks' painful illness," at his residence on "Giant's Neck," East Lyme, October 14, 1761.

In the great revival of 1740, Mr. Griswold was in full accord with his neighbor, Jonathan Parsons (Y. C. 1729), pastor of the First parish in Lyme and the well-known friend of Whitefield. The only known publications of Mr. Griswold are two letters which appeared in Prince's *Christian History* for 1744, giving an account of the revival in his own and a neighboring parish. From these it appears that his flock then consisted of from sixty to seventy families, and that he reckoned about one hundred conversions in the winter of 1740-41. Besides this, he gives an interesting account of the Niantic Indians, whose headquarters were within the limits of his parish, and thirteen of whom were admitted to his church in 1742-3, as fruits of his labors among them; he held a commission for many years as missionary to the tribe from the Commissioners for Propagating the Gospel in New England. In the latter part of his life he had difficulties with his parish, and was obliged to petition the Legislature to obtain his salary.

He married, June 22, 1725, Hannah, third daughter of Nathaniel Lynde, of Saybrook, and a sister of Samuel Lynde (Y. C. 1707). She was born September 10, 1698, and died in East Lyme, "of a quinsy," January 23, 1734-5, in her 37th year. He was again married, July 20, 1736, to his second cousin, Elizabeth, daughter of Thomas Lee, Jr., of Lyme. She was born April 8, 1701, and died August 28, 1758. He had by each marriage two sons and two daughters. The second son, the Rev. Sylvanus Griswold, graduated here in 1757. The youngest son, Captain Andrew Griswold, was a Revolutionary officer.

A contemporaneous obituary, perhaps written by the Rev. Jonathan Parsons, says of him :

"He was an excellent Christian of y^e Primitive Stamp, of great humility and Guileless Integrity in his Walk before God and Man, a lover of God and good men, fervent in his Devotions, given to hospitality, and very exemplary in all Christian Duties. . . . Extremely temperate in all things, of eminent Patience and Meekness."

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Caulkins, Hist. of N. London, 616. *Prince*, Christian History, ii, 105. *E. E. Colonial Records of Conn.*, ix, 574, x. *Salisbury*, in Magazine of Amer. Hist., 25, 54, 107. *Hyde Genealogy*, i, 52. xi, 143-50. *Savage*, Geneal. Dict., ii, 317.

JOSEPH LAMB was born about 1690, and was the son of John Lamb, Junior, of Stonington, Connecticut, who died January 10, 1703-04.

The reasons which led him to seek an academic education when already past his majority, are not preserved; he had probably already prepared himself in part by the study of theology, for on the 6th of December, 1717, he was ordained by the Presbytery of Long Island, over a church organized in 1715 at Mattituck, a small settlement within the limits of the present town of Southold. He remained there, at least until April 14, 1729, when his wife Patience died there, aged 35 years, and it is believed that he continued in Mattituck for five or six years longer. His name, however, does not appear on the rolls of the Synod, later than 1723. In 1735 he began to preach in the Fourth church in Guilford, Connecticut, and after four years' trial, he was invited, in December, 1739, to become the pastor. He accepted the invitation, but a council for his installation was not called until January, 1740-41, by which time he had altered his mind, so that he refused the office. On July 1, 1741, the society voted to release him from all obligations.

In May, 1742, the Presbytery of New York (of which at its organization in 1738 he had become a member) directed the vacant church in the parish of Turkey (now

the town of New Providence), in the township of Elizabeth, New Jersey, to apply to him; accordingly he went to them and remained about two years, but owing to some difficulty which arose was not installed. Early in 1744 he accepted a call to the Presbyterian Church in Basking Ridge, Somerset County, New Jersey, where he died, in office, July 28, 1749, in his 60th year.

For a second wife he married, as early as 1732, Sarah, daughter of Stephen Chester, of Wethersfield, Connecticut, and sister of Stephen John Chester (Y. C. 1721). She returned to Newington parish, in Wethersfield, after her husband's death, and died there, January 21, 1754, aged nearly 60 years. Two daughters survived her. In her husband's will, one son and five daughters are mentioned.

He was the moderator of the Synod of New York in 1748, and in the same year was named in the charter of the College of New Jersey as one of its Trustees.

AUTHORITIES.

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| <i>Caulkins</i> , Hist. of New London, 328. | <i>ster</i> , Hist. of the Presbyterian Church, |
| <i>Hatfield</i> , Hist. of Elizabeth, 573. <i>Mac-</i> | 364. <i>Welles</i> , Annals of Newington, 84, |
| <i>kan</i> , Hist. of College of N. J., i, 109. | 113-14. <i>Hon. R. A. Wheeler</i> , MS. Let- |
| <i>Prime</i> , Hist. of L. I., 142. <i>Rev. J. C.</i> | ters, Dec., 1884. <i>Whitaker</i> , Hist. of |
| <i>Rankin</i> , MS. Letter, June, 1884. <i>Web-</i> | Southold, 277. |
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HEZEKIAH LORD was born in Saybrook, Connecticut, March 19, 1697-8, the second son and third child of James Lord, of Saybrook. He was a cousin of the Rev. Benjamin Lord (Y. C. 1714), with whom he studied theology in Norwich. His mother was Elizabeth Hill, of Guilford.

The General Assembly had, on petition from the inhabitants of the northern part of Preston, Connecticut, divided that town, in October, 1716, into two parishes, and Mr. Lord began to preach in the North Society soon after his

preparatory studies were completed. In October, 1720, the Assembly authorized the organization of a church, and on November 30, 1720, this was done, and Mr. Lord was ordained pastor. The parish was known as North Preston until 1815, when it was incorporated by the name of Griswold; the ancient church is known, since the organization in 1825, of another Congregational church at Jewett City in the same town, as the First Church of Griswold.

With this church Mr. Lord remained until his death, June 23,* 1761, at the age of 63. The Rev. Benjamin Lord who had preached the sermon at his ordination, also preached at his funeral, and the discourse was published. They sympathized entirely in their approval of the revival measures of 1740.

His tombstone,—in the "Pachaug" burial ground, in Griswold,—bears this record:

"He early devoted himself to the service of God, and being blessed with a kind, benevolent temper, added to a natural modesty of behaviour, was very successful in promoting the pure religion of his Heavenly Master, and having diligently and faithfully discharged his duties, died in peace."

He married, February 9, 1723-4, Sarah Fish, who died December 20, 1733, in her 32d year. He married secondly, June 2, 1738, Zerviah, youngest daughter of John and Mary (Bingham) Backus, of Scotland, a parish in Windham, Connecticut. She was born August 10, 1709, and died in Griswold, November 14, 1788, according to her tombstone, "in the 79th year of her age."

He left four sons and four daughters, by whom there are numerous descendants. The inventory of his estate amounted to about £900.

AUTHORITIES.

Shipman, Hist. Discourse at Jewett City, 6. *Weaver*, Hist. of Windham, 61.

*The date given on his tombstone is June 20, which appears to be a mistake: his will (on file in Norwich) is dated June 22.

Annals, 1717-18

ON October 8, 1717, the College house was raised,—Henry Caner, a master carpenter of reputation, being invited from Boston to superintend the construction of the edifice.* The work was doubtless hurried on, so as to be under way before the meeting of the Assembly in New Haven on October 10. On the organization of the Assembly, Mr. Elisha Williams, now appearing for the first time on the political stage, as a deputy from Wethersfield, was chosen Clerk. The Hartford party got the ear of the two Houses, and the Trustees were summoned (October 14) to appear and give an account of their proceedings. The Trustees accordingly assembled, nine in number,—all except Samuel Mather and Stephen Buckingham; and on the 22d instant they gave in a Memorial, drawn up by the venerable James Noyes, and signed by himself, Andrew, Russell, Webb, Davenport, and Ruggles. This paper summarized the reasons for building at New Haven, thus:

“We were induced to fix upon New Haven for the place of the School, from the conveniency of its situation, agreeableness of the air and soil, the probability of providing what will be necessary for the subsistence of the scholars, as cheap or cheaper than at other places, together with many weighty considerations, to us satisfying, whereunto may be added the largest sums by far from particular gentlemen for building an house for the School in the said town, which are appropriated by the donors to that place, and without which (notwithstanding the sums granted by the Colony) we could not go through with so chargeable a work.”

The Memorial gives what may justly be called a partial view of the facts; and was followed next day by “Some Observations” by the two Hartford Trustees, aiming to show that on account of the illegality of the election of Mr. Ruggles (when under the limit of age required by the

* Chandler's *Life of S. Johnson*, 13.

charter), there had never been a clear majority in favor of the recent changes; this was made out by counting on the Hartford side, Moses Noyes, whose first choice was Saybrook, the bedridden, crazy Samuel Mather, who had never attended a meeting, and Stephen Buckingham, not chosen till October, 1716.

The two Houses of the Assembly proceeded to a vote on October 24, and the Upper House, faithful to its traditions, and responsive to the great influence of the Governor, acquiesced in the right of the Trustees to decide,—which was equivalent to voting for New Haven; the Lower House, more arbitrary and more meddlesome, not taking sides with either party, voted (35 to 32) in favor of settling the School at Middletown,—a point midway between the contending localities. A day or two later, the Trustees answered *in extenso* the “Observations” of Woodbridge and Buckingham, and reasoned cogently on the isolated points which had been attacked; they showed that the Hartford Trustees had at other times, when it suited their argument, accepted Mr. Ruggles as legally a Trustee, since he had long ago reached the required age; they showed also that, although by their charter they had no authority to rid themselves of an incompetent Trustee, it was matter of common knowledge that Mr. Mather was long since “disabled in his understanding, not capable of the voice of rational assent or dissent,” and so could not properly be counted on either side in this emergency. The two Houses still disagreeing with each other, the Trustees begged to be heard before a joint convention of the Assembly, and on Saturday, the 26th, such a hearing took place. We have the account of it from Tutor Johnson, who was undoubtedly present:—

“First, His Honor the Governor, G. Saltonstall, Esq., made a speech, signifying his sorrow to see the difference, and propounding the design of the present convention, viz., for the peaceable issues thereof, and prescribing the method of debate; according to which Mr. Davenport, in the name of the Seaside Trustees, gave a

memorial of all their proceedings and vindicated the same, showing likewise the irregular and factious management up the River, and specially of the petition preferred to the General Court in May, 1716. After which Mr. Woodbridge offered against what was alleged, and endeavored the vindication of what they had done up the River. To which Mr. Davenport made answer. The reasons insisted on in the remonstrance and that of Mr. Ruggles's being no Trustee were to all impartial hearers taken off, and so the dispute ended. After which some of the discontented of the Lower House argued that the Trustees's Charter intimated that they must be all agreed or the School is not settled; but that came to nothing.

"The Upper House all as one man agreed that they would advise the Trustees settling the School at New Haven to go on with it, esteeming their cause just and good, and they sent it down to the Lower House, where there was great throes and pangs and controversies and mighty strugglings: at length they put it to a vote and there were six more [36 to 30] for the side of New Haven than the contrary; the major part thus joining with the Upper House to advise the Rev^d. Trustees to go forward with the College at New Haven. And thus at length the up-river party had their will, in having the School settled by the General Court, though sorely against their will, at New Haven, but many owned themselves fairly beat."

The long agitation was thus apparently settled; and the Trustees again invited Mr. Samuel Smith to assist in tuition, and urged those who had been under him in Wethersfield to remove to New Haven. They also composed (October 31) a letter of hearty thanks to Dummer for his agency in procuring books, saying:—

"We are in hopes of having shortly perfected a splendid Collegiate House, which was raised on the 8th instant. We behold its fair aspect in the market-place of New Haven, mounted in an eminent place thereof, in length ten rods, in breadth twenty-one foot, and near thirty foot upright, a spacious hall, and an equally spacious library, all in a little time to be splendidly completed."

As time passed, it appeared that Mr. Smith was not minded to accept his appointment as Tutor, and that by Mr. Woodbridge's advice he was detaining his scholars in Wethersfield, so that another arrangement had to be made

for the tuition of the students in New Haven; the Rev. Joseph Moss, of Derby, and the Rev. Joseph Noyes, of New Haven, took charge of the Seniors here, while the other classes were under Tutor Johnson.

Under date of January 14, 1718, Cotton Mather wrote (probably at the solicitation of Rector Andrew or Governor Saltonstall) to Governor Elihu Yale, of London, suggesting in the following manner the bestowal of some gift on the School at New Haven:

"The Colony of Connecticut, having for some years had a College at Saybrook without a collegious way of living for it, have lately begun to erect a large edifice for it in the town of New Haven. The charge of that expensive building is not yet all paid, nor are there yet any funds of revenues for salaries to the Professors and instructors to the society.

"Sir, though you have your felicities in your family, which I pray God continue and multiply, yet certainly, if what is forming at New Haven might wear the name of *YALE COLLEGE*, it would be better than a name of sons and daughters."*

The following up of this appeal was entrusted to Dummer, whose continued active interest in the College was manifested by the receipt in April of a case containing seventy-six volumes for the Library.

In May, 1718, the Assembly held its spring session as usual at Hartford; and local influence was brought to bear to procure the passage of a vote (35 to 21) by the Lower House, who

"Considering the great dissatisfaction of the country in general, do conclude, that in order to [the College] flourishing and having the support of this government, it must be settled somewhere near Connecticut River, and that for the present and until it be so settled, the hundred pounds granted to the tutors shall be divided between the tutors at Wethersfield, Saybrook, and New Haven, according to the proportion of scholars under their tuition; and that it be recommended to the Rev. Trustees, that the Commencements be interchangeably one year at Wethersfield and one at New Haven, till it be further settled to the satisfaction of the Assembly."

* Quincy's Hist. of Harvard University, i, 525.

The Upper House, however, as was to be expected, refused to concur; and the Trustees were left to pursue their own course.

A few days before Commencement came news which settled the School at New Haven beyond all possibility of doubt. The letter of Mather and the visits of Dummer had borne fruit; and late in August there arrived at Boston a large box of books, a portrait of the King by Knel-ler, and goods to the value of two hundred pounds sterling,—all the gift of Governor Elihu Yale to the Collegiate School at New Haven. The goods were consigned to Lieutenant Governor William Tailer, of Boston, and were ultimately sold for the handsome sum of £562.12s. sterling,—a larger gift than came to the College from any private individual for more than a century later.

The donor was connected with New Haven through his paternal grandmother, who had married Governor Theophilus Eaton; and was himself a native of New England, probably of Boston. In his infancy (1651) his father, David Yale, had returned to England; and from London Elihu Yale had gone to India about 1670 to make his fortune in trade. He had there risen (1687) to the position of Governor or President of the East India Company's settlement at Madras; and had returned to England in 1699, enormously rich, but without male heirs.*

With a new building, and the means for paying of it thus assured, no wonder that the Commencement held in 1718 was glorious and jubilant beyond precedent. The Hon. Colonel Tailer (lately Lieutenant Governor of Massachusetts) came all the way from Boston to attend the festivities; and the Trustees, in the words of the contemporary chronicler, Tutor Johnson,

"In the Hall of the new College first most solemnly named our College by the name of YALE COLLEGE, to perpetuate the memory of the Hon^{ble}. Gov^r. Elihu Yale, Esq., of London, who had granted

* For a fuller sketch of Governor Yale, see a paper by the compiler of this volume, in the Papers of the New Haven Colony Historical Society, iii, 227-48.

so liberal and bountiful a donation for the perfecting and adorning of it, upon which the Hon^{ble} Col. Tailer represented Gov. Yale in a speech expressing his great satisfaction. Which ended we passed to the Church and there the Commencement was carried on, in which affair in the first place after prayer an Oration was had by the Saluting Orator, James Pierpont, and then the Disputations as usual. Which concluded the Rev^d. Mr. Davenport offered an excellent oration in Latin, expressing their thanks to Almighty God and Mr. Yale under Him for so public a favor and so great regard to our languishing School, after which were graduated 10 young men [8 Bachelors and 2 Masters], whereupon the Hon^{ble} Gov^r. Saltonstall in a Latin speech congratulated the Trustees in their success and in the comfortable appearance of things with relation to their School. All which ended, the gentlemen all returned to the College hall, where they were entertained with a splendid dinner, and the ladies at the same time were also entertained in the Library; after which they sung the 4 first verses in the 65 Psalm* and so the day ended. Every thing was managed with so much order and splendor that the fame of it extremely disheartened the opposers and made opposition fall before it."

The records of the meeting of the Trustees supplement Tutor Johnson's narrative with a letter to Governor Yale, in which the events of this eventful day are once more rehearsed. The change of name of the institution is first mentioned incidentally, in the following vote: "Agreed and Ordered that the books of noble benefactors given to our Collegiate School, which we have named Yale-College, being brought into our College Library, be committed to the particular care of the Senior Tutor for the time being. . ."

Another important act of the Trustees at this meeting was an order to Mr. Andrew to "write according to his discretion to Mr. Henry Flynt (Harvard College 1693) to obtain of him some good encouragement that he will accept the offer of a Rector's post in our Yale-College, our eyes being upon him for Rector." It was fortunate, perhaps, in the light of Harvard's long and trying experience

* Undoubtedly in Sternhold and Hopkins's version:

"Thy praise alone, O Lord, doth reign
In Sion thine own hill."

with this officer (who retained his place as Tutor from 1707 till 1760) that he did not listen to these proposals.

The rest of the meeting was occupied in making provision for the occupation of the new building ; Captain John Munson, a respectable citizen of New Haven, now about 45 years of age, was appointed steward, and the chief responsibility for completing the edifice was left with the Rev. Mr. Russel, of Branford. Daniel Browne, a classmate of Tutor Johnson, was chosen to the tutorship.

For this Commencement there were printed (probably at Boston) the first Theses (for discussion at the public Commencement by the candidates for the first degree) and Catalogue of Graduates of which any fragments remain ; an earlier edition, printed in 1714 under Cotton Mather's eye (see above, p. 116), is only known to us by report. The following are some of the theses of 1718, taken from an imperfect copy belonging to the College :—

Respiratio necessaria est ad Circulationem Sanguinis continuandam.

Dantur Insectorum Metamorphoses.

Volunta Coactioni non Subjicitur.

Ut sol est Centrum hujus Systematis, sic stellae fixae aliorum.

Probabile est stellas novas esse aliorum systematum Planetas.

Cometae sunt massae indigestae, Orbe parabolico circa Solem revolventes.

Praedictiones omnes Astrologicae de futuris contingentibus, sunt fallaces ac vana.

Mundus non est infinitus, sed indefinite extensus.

Sketches, Class of 1718

*Jacobus Pierpont, A.M., Tutor	•1776
* <i>Samuel Pierpont</i> , A.M.	•1723
* <i>Ebenezer Rosseter</i> , A.M.	•1762
*Isaacus Buckingham, A.M.	
*Elisæus Lord, A.M.	•1725
*Robertus Treat, A.M., Tutor	•1770
* <i>Timotheus Collins</i> , A.M.	•1777
* <i>Samuel Hopkins</i> , A.M.	•1755
* <i>Stephanus Steel</i> , A.M.	•1759
* <i>Ebenezer Prime</i> , A.M.	•1779
*Daniel Buck, A.M.	•1726
*Josephus Backus, A.M.	•1762
* <i>Daniel Newell</i> , A.M.	•1731

JOSEPH BACKUS was born in Norwich, Connecticut, in March, 1691, the eldest child of Deacon Joseph Backus, and grandson of Lieutenant William Backus, Jr., of Norwich. His mother was Elizabeth, daughter of Deacon Simon Huntington, Jr., of Norwich. A younger brother graduated in 1724.

He became a lawyer and a trader in his native town, and was married, March 1, 1721-2, to Hannah, youngest daughter of the late Richard Edwards, Esq., of Hartford,—a half sister of the father of Jonathan Edwards (Y. C. 1720).

In 1724, he removed to Hartford, where in September, 1726, he was appointed Sheriff of the County. At the session of the General Assembly in May, 1732, he was charged with failing to account for monies received, and probably lost his office in consequence.

In 1734 or 5 he returned to Norwich to live, and died there in 1762, aged 71. His wife was born January 3,

1696, and died in Hartford, October 17, 1747, aged 51. They had two sons and two daughters.

AUTHORITIES.

Caulkins, Hist. of Norwich, 2d ed., 159. *Chapman*, Pratt Family, 55. *Goodwin*, Geneal. Notes, 52. *Huntington* Family Memoir, 74. *Colony Records of Conn.*, vii, 52, 386.

DANIEL BUCK was born in Wethersfield, Connecticut, September 13, 1695, the third child and eldest son of David Buck, and grandson of Emanuel Buck, both of Wethersfield. His mother was Elizabeth, daughter of Daniel Hubbard, of Guilford.

He, with four others of his class, received his degree at Wethersfield, at the hands of the Rev. Timothy Woodbridge, of Hartford, as presiding Trustee.

He studied theology, and when the few families living in the southwestern part of the adjoining township of Farmington were allowed to maintain public worship by themselves, in what afterwards became the parish and town of Southington, he was employed (December 21, 1721) to preach for them. The same arrangement continued in this corner of Farmington for several winters, and it is probable that Mr. Buck was employed, though the name of the supply is not recorded.

His health, however, soon failed, and he died in Wethersfield, early in 1726, at the age of 30. The inventory of his estate is dated April 11, 1726.

He was married, June 11, 1722, to Elizabeth, second daughter of Captain Jabez and Hannah (Lathrop) Perkins, of Norwich, Connecticut, who survived him. They had one daughter.

AUTHORITIES.

Hinman, Puritan Settlers, 365. *Timlow*, Hist. of Southington, 38, 76, xxxvi.

ISAAC BUCKINGHAM was born in Hartford, Connecticut, September 29, 1700. He was the eldest son of the Rev. Thomas Buckingham (Harv. 1690), minister of the Second (or South) Church in Hartford. His mother was Ann, the only child of the Rev. Isaac Foster (Harv. 1671), colleague-pastor of the First Church, and his younger brother graduated in 1723.

His father early became a member of the board of Trustees of the Collegiate School (probably in 1715), and in the divisions which soon arose on the question of location, acted with his fellow-townsmen and fellow-trustee (who was also his wife's step-father), the Rev. Timothy Woodbridge, and consequently removed his son to Wethersfield, where he graduated in course.

Of the son's professional studies we know nothing. He took the Master's degree in 1721, by which time his father had become reconciled to the new order of things at Yale.

Further we know only that he is marked as dead in the Triennial Catalogue of 1724. He is thus the earliest graduate, whose date of death is not discovered.

AUTHORITIES.

Chapman, Buckingham Family, 16.

TIMOTHY COLLINS was born in Guilford, Connecticut, April 13, 1699, the third son of John Collins, Jr., of Guilford, by his wife Ann, eldest daughter of John Leete, and granddaughter of Governor William Leete.

As early as May, 1719, the General Assembly of Connecticut gave liberty to fifty-seven persons (chiefly from Hartford, Windsor, and Lebanon) to settle a town at Bantam, an Indian name which was presently replaced by the name Litchfield; and by 1720 the place began to be inhab-

ited. The settlers from Lebanon brought Mr. Collins with them, as a candidate for the ministerial office; and at a town-meeting held November 6, 1721, it was "Voted that Mr. Timothy Collins be forthwith called to a settlement in this place in the work of the ministry," at an annual salary for four years of £57, which was after that to be increased to £80, with firewood. His acceptance of this call was dated December 12, and at the next session of the General Assembly, in May, 1722, the gathering of a church was authorized, though his ordination (and presumably the gathering of the church) did not take place until June 20, 1723.

In addition to his ministerial work, he served his people as a physician; and the engrossing demands of this avocation, with the wealth which the favorable terms of his settlement brought him, seem to have caused what the town records style "the people's uneasiness with him" as early as 1728. His salary, however, was raised to £90 in 1729, and to £100 in 1735. He secured, also, a further rise in 1738, and another in 1740 (to £170, with firewood).

The town appointed a committee, December 11, 1750, "to desire the Rev. Mr. Collins to resign;" and the next month raised another committee, "to carry a charge against the Rev. Mr. Collins to the Association or Consociation for his unfaithfulness in the ministerial office." After further discussion, the County Association of Ministers met in Litchfield, in July, 1752, and tried to compose matters; but the town voted, 41 to 3, "not to have Mr. Collins continue in the ministry." The town then appealed to the Consociation, and a dismissal was voted by the church, October 14. The Consociation convened in Litchfield, November 14; and on the next day at a town-meeting a vote was taken on the question of Mr. Collins's dismissal. Seventy-six voted in favor of his going, and fourteen against it; on learning the result, he requested the Consociation to dissolve the connection between him and his parish, and this was done on the same day with the decisive

vote of the people. It should be said, however, that Mr. Collins was notoriously in active sympathy with the "Old Lights" in theology, and that the Litchfield Consociation was ruled with almost despotic power by Dr. Bellamy, the head of the "New Lights;" and it was commonly understood that the result thus attained was largely due to the intrigues of Dr. Bellamy against his ministerial brother.

Mr. Collins continued to reside in Litchfield, and was appointed in May, 1753, a Justice of the Peace, and gave himself thenceforward to medical practice and the duties of a civil magistrate. In 1755 he served as physician and surgeon to the Connecticut forces in the expedition against Crown Point; he served again as surgeon in 1762. He died in Litchfield, February [7?], 1777, in his 78th year.

He was married, January 16, 1722-3, by the Rev. Henry Willes (Y. C. 1715), to Elizabeth, second daughter of Samuel Hyde, Jr., and Elizabeth (Calkins) Hyde, of Lebanon. She was noted for her skill in the practice of midwifery. She was born in December, 1703, and survived as late as 1780. Their children were six sons and two daughters. One son graduated here in 1758. One of the daughters married Isaac Baldwin (Y. C. 1735).

His will is on record at Litchfield, but no tombstone appears. He always wrote his name Collens.

AUTHORITIES.

Rev. Judah Champion, MS. letter to Rev. Benj. Trumbull. *Hinman*, Catalogue of Puritan Settlers, 665. *History of Litchfield County*, 1881, 129. *Hyde Genealogy*, i, 18. *Kilbourne*, *Hist. of Litchfield*, 28, 171. *Morris*, *Statistical*

Account of Litchfield Co., 94. *N. E. Hist. and Geneal. Register*, ix, 336. *Pres. Stiles*, MS. Itinerary, v, 135. *Trumbull*, *Hist. of Conn.*, ii, 89. *Woodruff*, *Hist. of Litchfield*, 20.

SAMUEL HOPKINS was born in Waterbury, Connecticut, December 27, 1693, the sixth child and youngest son by his wife Hannah, of John Hopkins, one of the most respected and influential of the early settlers of Waterbury.

He studied theology, and in October, 1719, was asked to preach as a candidate in the second parish of Springfield, since 1773 the town of West Springfield, Massachusetts. In January, 1720, he was invited to settle, and was ordained June 1. He remained in this office until his sudden death, October 6, 1755, in the 62d year of his age. His contemporary, the Rev. Robert Breck (Harv. 1730), of the First Parish in Springfield, describes him as "a truly worthy man, and much beloved and esteemed." The Rev. William B. Sprague (Y. C. 1815), who was settled as his successor in 1819, writes thus of him in 1824:

"He is remembered by some of the aged people now living, as having had the reputation of being an eminently prudent and faithful minister. From his sermons, many of which still remain, I conclude that he must have possessed respectable powers as a preacher; though his delivery is said to have been languid. His diary, which he continued during the whole of his ministry, is also, a considerable part of it, in existence; and though it is little more than a record of the passing incidents of each day, it breathes a spirit of ardent piety, and shews that his heart was earnestly set upon the salvation of his people." Dr. Sprague elsewhere says of him: "I conclude that he must have been a man of excellent judgment; of fine moral qualities; an evangelical and instructive, but not very popular, preacher; a faithful pastor; and held in high estimation by his brethren in the ministry, and by the community at large."

The sermon preached at his funeral by Mr. Breck was also preached in 1781 at the funeral of the Rev. David Parsons, Jr. (Harv. 1729), of Amherst, and was subsequently published.

A monument erected by the parish at his grave describes him as one

"in whom a sound judgment, solid learning, candour, piety, sincerity, constancy and universal benevolence combined to form an excellent minister, a kind husband, parent and friend."

He was married, June 28, 1727, to Esther, the eldest of the ten daughters of the Rev. Timothy Edwards (Harv. 1691), of East Windsor, Connecticut, and sister of the

Rev. Jonathan Edwards (Y. C. 1720). She was born August 6, 1695, and died June 17, 1766, in her 71st year. Dr. Sprague says of her: "She was a lady of distinguished talents and attainments, and filled her station with uncommon usefulness and dignity." They had two sons and two daughters. The younger son, Samuel, was graduated at this College in 1749. The only daughter who lived to grow to womanhood, was the wife of the Hon. John Worthington (Y. C. 1740).

His publications were:

1. The charge given to the Rev. Jonathan Judd (Y. C. 1741) at his ordination in Northampton, June 8, 1743: printed as an appendix (pp. 41-50) to the sermon on the same occasion by Jonathan Edwards, entitled "The great Concern of a Watchman for Souls."

2. Historical Memoirs, relating to the Housatunnuck Indians or an account of the methods used for the propagation of the gospel, among that heathenish tribe, under the ministry of the Rev. John Sergeant [Y. C. 1729], etc. Bost., 1753. 8°, pp. iv, 182.

[A. A. S. B. Ath. B. Publ. Bowdoin Coll. Brit. Museum.
John Carter Brown. C. H. S. Harv. M. H. S. N. Y. H. S.
N. Y. State Libr. Philad. Libr. Co. Y. C.]

This interesting and valuable historical sketch is mainly founded on material left by Mr. Sergeant, but it appears that Hopkins himself was the earliest instigator of the mission at Stockbridge, and the narrative throughout bears witness to his painstaking fidelity. A curious note (p. 26) contains a minute description of the method in which "the Indians make their *Sugar* of the Sap of *Maple Trees*;" the author strongly advises the introduction of the custom among the colonists, and shows by unquestionable inference that up to this date (so far as his information extends) the manufacture and use were confined to the Indians.*

A reprint of the conclusion of these Memoirs appeared at Philadelphia, from Franklin's Press, in 1757, with the title "An Address to the people of *New England*. Representing the very great importance of attaching the Indians to their Interest; not only by treating them justly and kindly; but by using proper Endeavours to settle *Christianity* among them." 8°, pp. 27.

[B. Publ. N. Y. H. S.]

* The Hon. Paul Dudley (Harv. 1690) furnished to the Royal Society of London in 1720 an account of the method of manufacture.

Also, an abridgment of the Memoirs, with an Introduction by Benjamin Franklin, was printed at Franklin's press in 1757. 8°, pp. 40. [B. Publ.]

AUTHORITIES.

Breck, Century Sermon (1775), 25. *Annals of the Amer. Pulpit*, i, 519; and
Brenson, Hist. of Waterbury, 154, 398. Hist. Discourse at W. Springfield
Goodwin, Geneal. Notes, 53. *Sprague*, (1824), 29, 57.

ELISHA LORD was born in Hartford, Connecticut, March 15, 1700-01, the fifth child and eldest surviving son of Richard Lord, Jr., of Hartford, by his wife Abigail, daughter of John and Elizabeth Warren, of Boston. A younger brother graduated here in 1724, and two others in 1729. His father died in 1712, and four years later his mother became the wife of the Rev. Timothy Woodbridge (Harv. 1675), of Hartford. In accordance with the views of his step-father, young Lord became one of the Wethersfield students in 1716, and there received his degree.

He settled in Hartford, and married, May 2, 1723, his second cousin, Mary, second daughter of the Hon. John Haynes, and sister of Joseph Haynes (Y. C. 1714). Of this marriage the only issue was one son, John Haynes Lord, who graduated here in 1745.

Elisha Lord died in Hartford, April 15, 1725, at the age of 24. His estate was appraised at between two and three thousand pounds. His widow subsequently (April 6, 1727) married Captain Rosewell Saltonstall (Harv. 1720), of Branford, who died October 1, 1738; and again, February 5, 1741, the Rev. Thomas Clap (Harv. 1722), Rector of Yale College, who died January 7, 1767. She died in New Haven, September 23, 1769, in the 66th year of her age.

AUTHORITIES.

Glover Memorials and Genealogies, 336. *W. S. Porter*, Hist. Notices of
 479, 487. *Goodwin*, Geneal. Notes, 349. Hartford, ii, 7.
N. E. Hist. and Geneal. Register, xii,

DANIEL NEWELL was born in Farmington, Connecticut, April 18, 1700. He was the sixth child and fifth son of Ensign Samuel Newell, a son of Thomas Newell, one of the early settlers in Farmington. His father lived in that part of the town which was in 1744 made a parish by the name of New Cambridge, and was incorporated as the town of Bristol in 1785. His mother was Mary, daughter of Thomas and Ruth (Hawkins) Hart, of Farmington.

He studied theology, and was licensed to preach by a committee of the Hartford North association of Ministers, soon after August 19, 1719. He soon began to preach in a parish newly constituted in that part of Middletown, lying on the eastern side of the Connecticut River. In May, 1721, the General Assembly gave liberty for a church to be organized there; and on October 25, 1721, a church was gathered, consisting of twenty-nine members, and Mr. Newell ordained pastor. The parish retained the name of East Middletown until 1767, when it became the first parish in the new town of Chatham. In 1841, the parish was set off as a distinct town, with the name of Portland.

After a brief pastorate, Mr. Newell died in office, September 14, 1731, aged 31 years. His estate was inventoried at about £500.

The Rev. Dr. Cyprian Strong (Y. C. 1763), who succeeded him in this pulpit in 1767, describes him as a "burning and shining light."

He married, October 31, 1721, Ruth, fourth daughter of Deacon Samuel and Martha (Freeman) Porter, of Farmington. She was born January 26, 1698-9, and died in Kensington society, now Berlin, Connecticut, in 1784. Their children were two sons and three daughters. The younger son graduated at this College in 1750.

AUTHORITIES.

Field, Statistical Account of Middlesex Co., 60; and Centennial Address at Middletown, 254. *Savage*, General Dictionary, iii, 272, 655.

JAMES PIERPONT, Jr., was born in New Haven, May 21, 1699, the eldest son of the Rev. James Pierpont (Harv. 1681), of New Haven, by his marriage with Mary, daughter of the Rev. Samuel Hooker (Harv. 1653), of Farmington. Two of his brothers were graduates, one in this year, and another in 1726. At graduation he delivered the Salutatory Oration, and a part of his manuscript, still preserved in the College archives, gives the language in which the bounty of Governor Yale was commemorated.

On leaving College, he succeeded (October 9, 1718) Daniel Browne (Y. C. 1714) as Rector of the Hopkins Grammar School, and held this office until May, 1721.

When Mr. Browne resigned his tutorship in the College, on account of his declaration for episcopacy, Mr. Pierpont was elected (October 17, 1722) his successor, and on the same day accepted, and thus was the first officer to subscribe to the new tests of orthodoxy required by the Trustees. As the senior tutor during his term of office, there being no Rector, he had more than the usual responsibilities.

He seems also to have prepared for the ministry: in February, 1723, the North Haven society, to which the Rev. James Wetmore (Y. C. 1714) had recently ministered, "having fresh in memory the respect they had to the Rev'd Mr. Pierpont deceased," agreed to call this his son to preach for them as a candidate for settlement; and on May 6, they made him a formal offer, which was renewed on June 12. But by the September following they were in negotiation with Jonathan Edwards (Y. C. 1720).

He resigned the tutorship in March, 1724, and soon removed to Boston, where he entered into business as an apothecary, and in 1727 was married to Sarah, daughter of Nathaniel and Martha (Cunnable) Breck. About 1736 he returned to New Haven, where he resided till his death, in this place, June 18, 1776, at the age of 77. The tombstone raised to his memory in that year of independence fitly describes him as "that Friend of God and

lover of his country." His estate, which was inventoried at about £1400, consisted largely of land.

In October, 1737, the General Assembly of Connecticut gave a conditional assent to his proposition to build a toll-bridge over Ferry River (now Mill River), "at or near the place called Dragon."

Notwithstanding his near relationship to the Rev. Joseph Noyes (Y. C. 1709), who had succeeded James Pierpont in the ministry of the First Church in New Haven, we find James Pierpont, Junior, a leader in the movement which led to the establishment of a second church in 1742, on the ground of dissatisfaction with Mr. Noyes's preaching. It may be remembered that while his half-sister was the wife of such a bulwark of the "Old Lights," an own sister was the wife of Jonathan Edwards, equally prominent on the "New Light" side. Whitefield at his first visit to New Haven, in October, 1740, coming from a recent visit to Edwards at Northampton, was the guest of Mr. Pierpont, and at his next visit in 1745 preached from a platform built in front of Mr. Pierpont's house, on the northeast corner of Elm and Temple streets.

His first wife died in New Haven, without issue, September 28, 1753, aged 43, and her grave, as well as his, is covered by the present meeting-house of the First Church.

He was again married, March 28, 1754, to Anne, daughter of Jabez Sherman, of New Haven, who was born in January, 1728, and in 1780 married John Davenport, of East Haven. Five sons also survived him. Three of these children of his old age married three sisters, the granddaughters of Mr. Pierpont's classmate, Timothy Collins. The Rev. John Pierpont (Y. C. 1804) was a child of one of these marriages.

AUTHORITIES.

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| <p><i>L. Bacon</i>, Historical Discourses at N. H., 208, 223. <i>L. W. Bacon</i>, Discourse at Hopkins Grammar School, 57. Colonial Records of Conn., viii, 139. Davenport Family, Supplement-</p> | <p>ary ed., 231. <i>Dodd</i>, East Haven Register, 117. Hyde Genealogy, i, 298, 301, 307. N. H. Colony Hist. Soc. Papers, iii, 574-5. <i>Pres. Stiles</i>, MS. Itinerary, v, 217; vi, 90.</p> |
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SAMUEL PIERPONT was born in New Haven, December 30, 1700, the second son of the Rev. James and Mary (Hooker) Pierpont, and brother of the preceding graduate.

He studied theology, and as early as November, 1718, appears to have been invited by the second parish in Springfield, Massachusetts (now West Springfield), to supply their pulpit. In May, 1719, they voted him a call, with a salary of £90 a year, but he declined the proposal.

At this time the Rev. Moses Noyes (Harv. 1659), nearly 80 years old, was the minister of Lyme (now Old Lyme), Connecticut. He had refused all proposals to have a colleague, from distrust of the unsound doctrines of the young men of the day, and his successor, the Rev. Jonathan Parsons (Y. C. 1729), gives this account of what followed :

"When old age had bowed him together, and he found himself unable to do the needful services of the ministry, he consented to have a minister settled with him, if one could be found whom he judged fit for the office : and after some trials, at last the people sent for Mr. Samuel Pierpont, son to the very excellent the Rev. Mr. James Pierpont of New Haven. He came to this town February 16, 1720-1, and soon approved himself to the pastor and Christian people, for his piety and ministerial gifts. But being very young he declined settling for some time : 'twas almost a year and ten months before he was ordained, from the time of his first coming to preach in this place. December 12, 1722, he was solemnly separated to the work of the ministry, to the great satisfaction of Mr. Noyes and the people. . . . On the 15th of March following his ordination, he was drowned as he was crossing Connecticut River in a canoe."

His body was washed ashore on Fisher's Island (off Stonington), and was found April 28 ; it was buried on the south side of the island, and the spot marked with a suitable monument, which is still to be seen. It is said that at the time of his death he was returning from a visit to a young lady in Middletown, to whom he was engaged to be married. He was, says the Boston News-Letter of April 4,

"Essaying to pass over Connecticut River, towards Lime, a league above Seabrook Ferry, in a Canoo, with an experienced

Indian Water-man; a suddain and unusual Storm of Wind came down upon them, overwhelmed and drowned them. . . . He had an extraordinary Gift in Prayer; was a Boanerges in Preaching; of a very acceptable Conversation, and highly valued by the People of Lime."

In the News-Letter of the next week, "S. S." [Samuel Sewall?] has a Latin Elegy on his death and that of another lately deceased minister.

AUTHORITIES.

Boston News-Letter, Apr. 4, Apr. 11, and May 16, 1723. *Cary*, Memorial Discourse at Old Lyme, 9. *N. E. Hist. and Geneal. Register*, xxxvii, 84. *Prince*, Christian History, ii, 119. *Sewall*, Diary, iii, 322. *Sprague*, Hist. Discourse at W. Springfield, 28. *Pres. Stiles*, MS. Itinerary, v, 233.

EBENEZER PRIME, the son of James and Sarah Prime, of Milford, Connecticut, was born in Milford, July 21, 1700.

He studied theology, and on June 21, 1719, began to preach as assistant to the Rev. Eliphalet Jones, of Huntington, Suffolk County, Long Island, who was now in his 79th year. After four years' probation, Mr. Prime was ordained colleague pastor, June 5, 1723, by a council of ministers, one half of whom were from Connecticut, and the rest of Long Island. Mr. Jones died June 5, 1731, when Mr. Prime became sole pastor.

In 1758 he published two sermons as follows:—

1. "The Pastor at Large Vindicated, from a Consideration of the Edification of Christ's mystical Body, as the great End and Design of the Institution and Perpetuation of the evangelical Ministry; in a Sermon preached [from Eph. iv, 11-13] at the Oyster-Ponds, on Long-Island, Nov. 10, 1757, Previous to the Ordination [as Ministers at large] of the Rev. Messrs. Jonathan Barber and John Darbie." N. Y., 1758. 8°, pp. 74.

[C. H. S. U. T. S.]

This is principally devoted to an attempt to show that a settled ministry does not supersede itineracy. It also incidentally intro-

duces the peculiar doctrine which was especially treated in the following sermon, published at the desire of the Presbytery of Suffolk :—

2. "The divine Institution of preaching the Gospel, considered; the Nature and Quality of the Gospel Mission, Opened and illustrated; and the Necessity of an Investiture with Office Power, by Ordination, in order to the Preaching of the Gospel according to divine Institution, evidenced and improved in a Sermon, Preached [from Rom. x, 15] at Brook Haven, June 15, 1758, Previous to the Ordination of the Rev. Abner Brush." N. Y., 1758. 8°, pp. 63.
[C. H. S. U. T. S. Y. C.]

In 1763, the preacher had occasion to defend this doctrine in his own practice. His people desired to settle a colleague, but Mr. Prime refused to allow a licentiate to occupy the pulpit as a candidate for settlement, owing to his belief that no one should be allowed to preach until after ordination. The Presbytery, to whom the case was brought, finding him immovable, decided that when the congregation should resolve to employ a licentiate, they would by that act terminate the pastoral relation in the case of Mr. Prime. The congregation took the inevitable step, and after an interval of hearing candidates settled the Rev. John Close (Coll. of N. J. 1763), October 30, 1766. But the dissatisfaction with this rude treatment of Mr. Prime was so great that Mr. Close soon resigned, and was dismissed, April 4, 1773. No other minister was settled during Mr. Prime's lifetime (though attempts were made to obtain one), but the old pastor officiated so far as his circumstances allowed. In the war of the Revolution, Huntington was overrun by British soldiery, and Mr. Prime was obliged to seek a shelter in a remote part of the town. Much wanton injury was done to his property by the enemy, as he was known to be eminently patriotic. He died in Huntington (at a distance from his own house), September 25 (or, by another account, October 3), 1779, aged 79 years.

He was a man of strong intellect, as is evidenced by the fact that he influenced a large number of his co-presbyters

to acquiesce in his peculiar views about ordination, which however he held less rigidly towards the end of his life. He had a valuable library for the times, was a diligent student, and very methodical in his habits.

He was married, October 2, 1723, to Margaret, daughter of Nathaniel Sylvester, of Shelter Island, Long Island. She died September 26, 1726, leaving two children, one of whom married the Rev. James Brown (Y. C. 1747).

He was again married to Experience, daughter of Judge Benjamin Youngs, of Southold, Long Island. She died January 1, 1734. One of her three children died while an undergraduate in this College. Another, Benjamin Y. (Coll. of N. J. 1751), was the only child by either marriage who survived the father; he was the grandfather of the Rev. Dr. S. I. Prime, of the New York Observer.

Mr. Prime was again married, March 11, 1752, by the Rev. Naphtali Daggett (Y. C. 1748), to Mrs. Hannah Carle, a widow, who died February 9, 1776.

Besides the sermons above mentioned, he also published :

3. A Sermon [from Ez. xxiv, 16] preached at the Funeral of Mrs. Freelove Wilmot, wife of the Rev. Walter Wilmot (Y. C. 1735), of Jamaica, L. I., 1744.

4. "The Nature of Ordination, with its Appendages opened; Lai-Ordination examined and refuted, and the validity of Presbyterian Ordination vindicated: in a Discourse delivered immediately after [a Sermon by Samuel Buell] and previous to the Ordination of Benjamin Tallmage at Brook-Haven, on Long Island. October 23, 1754. To which is added, The Charge." This was published with Mr. Buell's Sermon (N. Y., 1755, 8°), and occupies pages 29 to 53. [C. H. S. Y. C.]

5. Sermon [from Judges iv, 14], preached to the Provincials of the County of Suffolk, at Huntington; May 7, 1759. N. Y., 1759. 8°, pp. 65. [Y. C.]

AUTHORITIES.

Prime, Hist. of L. I., 253. *Sprague*, *Webster*, Hist. of the Presb. Ch., 674. *Annals of the Amer. Pulpit*, iii, 30.

EBENEZER ROSSETER was born in Guilford, Connecticut, February 4, 1698-9, the youngest of seventeen children of Josiah and Sarah Rosseter. His father was the son of Dr. Bray Rosseter, one of the early settlers of Guilford, and his mother was the only daughter of Samuel Sherman, of Woodbury, Connecticut.

He studied theology, and in 1721, November 28, received a call from the new parish in the northwestern part of Guilford (named North Guilford in 1727). He declined this offer, and in March, 1722, was applied to by the First or South Society in Stonington, to preach for them for three months. Since the death of their aged minister, the Rev. James Noyes (Harv. 1659), December 30, 1719, they had made two unsuccessful attempts to secure a successor; in the third trial they were more fortunate. After the expiration of his first engagement, Mr. Rosseter was again invited, in July, to supply the pulpit, and on the 5th of October received a call to settle, with an annual salary of £100, which he accepted on November 16. His ordination took place December 19, 1722, the sermon on the occasion being preached by the Rev. Eliphalet Adams.

It soon became necessary to build a larger meeting-house for the congregation, and the event developed so great a division in the Society on the question of the location, that finally (in 1730) two houses were built,—one on the old site, in the western part of the parish, and the other in the center or eastern part,—while the Society was, in 1731, divided into two Societies by the General Assembly. Mr. Rosseter, who retained, throughout this controversy and afterwards, the respect of both parties, remained with the old, or western, Society (to which the major part of the male members of the original church belonged), until his death, October 11, 1762, in his 64th year.

He married, October 7, 1723, Hannah, daughter of the Rev. Ebenezer White (Harv. 1692), of Bridgehampton, in Southampton, Long Island, by whom he had four sons

and four daughters. One of the sons died in infancy ; the others were graduated at this College in 1744 and 1756.

AUTHORITIES.

N. E. Hist. and Geneal. Register, Church in Stonington, 50, 93, 215.
ix, 337. *Wheeler*, History of the First

STEPHEN STEEL, youngest son of Lieutenant James Steel, Jr., of Hartford, Connecticut, was born in Hartford in 1696 or 7. His mother, Sarah, is supposed to have been the daughter of Bartholomew Barnard, of Hartford. He was one of the Wethersfield graduates of this year.

For a year after graduation, till September, 1719, he taught the Hopkins Grammar School, in Hadley, Massachusetts,—at the same time also, it is probable, pursuing theological studies under the Hadley minister.

The town of Tolland, Connecticut, was first settled in 1713, and in 1719, when it contained perhaps not over twenty-five families, steps were taken for regular services of worship. In this year, probably, Mr. Steel was first employed as a candidate ; and by February, 1719-20, negotiations had begun as to his settlement. It was not, however, until May, 1722, that a church organization was authorized by the General Assembly, nor was it before the latter part of 1723 that Mr. Steel was ordained pastor. (The MS. records of the Hartford North Association show that he was formally approved by them on February 5, 1722-3, as a candidate for ordination.)

He continued in office until December 21, 1758, when his resignation on account of ill health was accepted. He died in Tolland, December 4, 1759, in his 63d year. Though at first not favoring revival measures, he is known to have been later a "New Light" in theology. He preached the Election Sermon, May 12, 1743, and a copy was as usual requested for publication ; but there is no evidence that publication took place.

He married, May 2, 1720, Ruth, daughter of Judge Samuel Porter, Jr., of Hadley; she was born November 10, 1701, and died in Tolland, May 14, 1792, in her 91st year. Their children were six sons and three daughters. One son, Elisha, graduated at this College in 1750.

AUTHORITIES.

Judd, Hist. of Hadley, 67, 554. *Steele Family*, 12, 16. *Waldo*, Hist. of Tolland, 28.

ROBERT TREAT, son of Robert and Abigail Treat, of Milford, Connecticut, was baptized January 6, 1694-5. His father was the third son of Governor Robert Treat, and the brother of the wife of the Rev. Samuel Andrew, under whose rectorship young Robert graduated.

He was chosen a tutor in the College, April 7, 1724, and entered on his office at once. He resigned in September, 1725. He returned to Milford, and lived upon his farm until his death there, September 16, 1770, at the age of 75. His gravestone describes him as "a gentleman of learning and integrity, who acted his part worthily in private life, and in various public employments."

He was the author of the first Connecticut Almanac, printed by Timothy Green, New London, 1723; and of subsequent ones, 1725 and 1727. That for 1723 is entitled:

An Almanack of the Cælestial Motions, &c. For the Year . . 1723
Calculated for the Meridian of Yale College at New Haven. [U. S.]

His wife, Jane, daughter of Gideon Buckingham, of Milford, survived him, with one daughter and four sons;—the youngest son, Bethuel, graduated here in 1759.

Between 1736 and 1767 he represented his native town in forty-seven sessions of the General Assembly. After 1742 he held a commission as Justice of the Peace.

AUTHORITIES.

Chapman, Buckingham Family, 18, 19. *Thomas*, Hist. of Printing, 2d ed., ii, 395.
Connecticut Colony Records, xii, 205.

Annals, 1718-19

After the usual month's vacation, College reassembled, and on the 8th of October, 1718, Tutors Johnson and Browne and several of the students first lodged in the new College. It was of wood, from one hundred and sixty-five to one hundred and seventy feet in length, and twenty-two feet in width, three stories high, twenty-six feet from the ground floor to the cornice, above this being a steep-roofed attic, with dormer windows. There were three entries, each running through the building, with outside doors both in front and rear on the first story. The room at the south end, on the first floor, probably about thirty-one feet by twenty-one, was used as a dining hall and chapel, and the room directly over it as a library. Besides these, there were twenty-two rooms (including the attic), with bedrooms attached—accommodating at first two, and afterwards three persons each,* or sixty-six in all; the attics, however, were not finished until about three years later. Attached to the west side of the dining hall and adjoining entry, was a kitchen of one story, about thirty-three feet by thirty. The front of the building was about fifty feet from College street, and the south line about thirty-four feet from Chapel street. A fancy sketch of the building, drawn by John Greenwood,† engraved and printed by Thomas Johnston,‡ and sold by James Buck, Queen street, Boston, was published about 1750; it represents the dimensions erroneously, and is undoubtedly wrong in placing a clock on the building; the first bell was given in 1723.

* In Oxford, in 1728-9, "No doubt the great size of some of the rooms in College is explained by the fact that they were intended to be shared by three or four students. The sitting-room of the present day must have been the common bedroom, while the bedroom and perhaps the pantry were used as studies."—G. B. Hill's "Dr. Johnson, His Friends and his Critics," 1878, p. 28.

† Mass. Hist. Soc. Proceedings, ix, 199, 210.

‡ *do.*, 214.

The general appearance of the structure was rather imposing: so much so that a graduate of 1765 (Manasseh Cutler), returning to College in 1787, after this original building had disappeared, writes: "Yale College was by far the most sightly building of any one that belonged to the University, and most advantageously situated. It gave an air of grandeur to the others." This extract recalls the fact that the name of "Yale College" was specially applied to the building now described, though also of course to the whole institution.

The new building was occupied on October 8th; and when on the next day the General Assembly convened in New Haven for its annual session, the Upper House, by the Governor's desire and with the consent of the Trustees, sat in the College Library,—the Lower House convening as usual in the polygonal meeting-house on the Green.

At this Assembly, after much discussion, an Act was finally agreed upon, which provided, for a conclusion of all difficulties and misunderstandings, that the Wethersfield graduates were to be admitted to degrees at New Haven, without further examination, and that the present scholars at Wethersfield should come to New Haven and be admitted to corresponding standing here. As a compensation to Saybrook for the loss of the College, a gratuity of £50 was voted to the school in that town; while £500 were appropriated to building a State House at Hartford, as a relief to the wounded feelings of the respectable and influential citizens of Hartford County, who had so desired to obtain the College for their neighborhood.

As an earnest of the fact that the Hartford opposition was fully abandoned, came the receipt by the Yale Trustees of £50 at this time "by the hand of one of the Hartford gentlemen" from the Hon. Jahleel Brenton, of Newport, a contribution which had been designed for a College building at Hartford.*

* This gift undoubtedly came through the Rev. Mr. Woodbridge, who was a connection by marriage of Mr. Brenton,—Mr. Woodbridge's nephew (John, of West Springfield), having married Jemima Eliot, a niece of Mr. Brenton.

The Act of the Assembly asked the Governor and Council to give such orders as they might think proper for removing the books belonging to the College (which had been up to this time left in Saybrook) to the library in New Haven; and accordingly, on October 28th, the Governor and Council ordered the Secretary of the Colony (Hezekiah Wyllys, of Hartford) to write to Daniel Buckingham, of Saybrook, son of the former pastor there, in whose house the College had been partly domiciled, requiring him to deliver to Rector Andrew or his order, the books and papers left at his house. A fortnight later two of the Trustees, armed with the Rector's order, called on Mr. Buckingham, and demanded their property; but were met with a declaration that "he did not know that he had any books belonging to Yale College, but when he did, and should receive authentic orders, he would deliver them."

It seemed necessary to call in the civil authority, and by the desire of the Trustees a meeting of the Governor and Council was held on December 2d, at Saybrook. Mr. Buckingham persisted in his refusal, so that the county sheriff had to enter his house by force, and take possession of such books as he could lay hands on, belonging to the College. The sheriff was further ordered to impress men, carts, and oxen, to convey such books to Guilford, where they might pass into the care of the Rev. Mr. Ruggles, one of the Trustees. The fulfillment of this order was resented by the Saybrook people, who while the books were under guard in the night before their intended transportation broke the carts, turned loose the oxen, and destroyed some of the bridges on the route. When all obstacles were surmounted, the library at New Haven received somewhat over one thousand volumes, while about two hundred and sixty are said to have been lost or left behind in Saybrook.

In the same month of December, all the Wethersfield scholars transferred themselves to New Haven; but they

soon found or made objection to the instruction furnished, and in January all but one returned to their former teachers,—leaving seventeen students under the tutors at New Haven.

In view of this defection, the Governor summoned a meeting of his Council and of the Trustees, at New Haven, on the 11th of March. The two Hartford Trustees, who were suspected of being at the bottom of the trouble, refused to attend, and of the rest not more than four or five were present. The practical conclusion of the conference was a recommendation to the Trustees to retrieve the reputation of the institution, by providing a person of larger experience and weightier character to take up his residence at the College at once, with the authority of Rector, if it be only *pro tempore*; accordingly, the Trustees present agreed upon the Rev. Timothy Cutler, minister of Stratford, for such a service, until they should meet again in June; and the gentlemen of the Council heartily approved the suggestion. It is the tradition that the Rev. Mr. Andrew was chiefly responsible for this selection of his son-in-law; he had himself discharged the indispensable duties of the Rector's office since 1707, and desired a release. It may also be noted that another son-in-law of Mr. Andrew, Jonathan Law, of Milford, was an influential member of the Council at this time.

The gentleman thus somewhat informally promoted to a temporary Rectorship was the son of Major John and Martha (Wiswall) Cutler, of Charlestown in Massachusetts Bay, and was now thirty-five years of age, having been born May 31, 1684. He had graduated at the early age of seventeen from Harvard College, in July, 1701, just as the project of a Collegiate School in Connecticut was taking final form. On the 16th of September, 1709, he was called to settle over the church in Stratford, as successor to the Rev. Israel Chauncy, one of the founders of the Collegiate School. He accepted the call, and was ordained on the 11th of January, 1709-10. His career

there had been creditable, and in 1717 he had been complimented by being asked to preach the Election Sermon.

Reading by the light of subsequent events, it seems that Mr. Cutler had now become uneasy in his pastoral relation, and welcomed the chance of escape. On the 24th of March, he came willingly to New Haven, and took charge of the Senior Class.

Before this arrangement steps had been taken by the disaffected party in Hartford County for a last effort to destroy the College at New Haven. Messrs. Woodbridge and Buckingham were chosen as the deputies from Hartford to the May session of the Assembly, and great endeavors were used to effect the displacement of Saltonstall at the annual election of Governor, in the hope that with Gold (previously Deputy Governor) at the head of one House, and Woodbridge a leading spirit in the other, the desired end might be reached. This plan was thwarted by the reëlection of Governor Saltonstall as usual, and by the formal presentation in the Lower House of charges against Mr. Woodbridge for defamation of the Governor and Council, which charges were sufficient to destroy for the time his opportunities of active opposition. On the other hand, provision was made for an additional grant to the College of £40 a year for seven years, towards the maintenance of a resident Rector.

On the expiration of Mr. Cutler's temporary engagement, a few of the Trustees convened (June 3) at the College; though no formal meeting was organized, the approval of those who were present, and later of some of the absent, was secured to his full appointment, on a salary of £140, and some steps were taken to obtain his release from his parish. He was not unacceptable to the Hartford County ministers, and as a consequence during the same month the Wethersfield students returned to New Haven.

A pleasant glimpse of the situation is given in a letter from Jonathan Edwards, now a Junior, to his father, written in the latter part of July:—

"I take very great content under my present tuition, as all the rest of the scholars seem to do under theirs. Mr. Cutler is extraordinarily courteous to us" [the Wethersfield students, of whom the writer was one], "has a very good spirit of government, keeps the school in excellent order, seems to increase in learning, is loved and respected by all who are under him, and when he is spoken of in the school or town, he generally has the title of President. . . I have enquired of Mr. Cutler, what books we shall have need of the next year. He answered he would have me get against that time Alsted's Geometry and Gassendus' Astronomy. . ."*

At Commencement (September 9) Mr. Cutler's service was approved by a formal vote of the Trustees, and he was desired by them to continue in the same; though a chance expression of one of the Trustees (John Davenport) three years later shows that the appointment was not unanimously approved.† At the same meeting, certain general statutes were passed, which show something of the internal condition of the College: thus, the annual charge for tuition was fixed at thirty shillings, and room rent at twenty shillings; the graduates were each to pay the Rector twenty shillings for their diplomas; and the weekly charge for "diet, sweeping, and making beds" was fixed at four shillings and four pence. There were now from thirty-five to forty students in residence.

Sketches, Class of 1719

**Richardus Treat*, A.M.

**Josephus Smith*, A.M.

*1769

**Johannes Curtiss*

*1774

**Guilielmus Smith*, A.M., Tutor, Prov. Nov. Ebor.

Cur. Supr. Jurid.

*1769

JOHN CURTISS was born in Wethersfield, Connecticut, February 8, 1701, the fifth child and eldest son of John

* Edwards' Works, i, 30.

† Mass. Hist. Soc. Collections, xiv, 297.

Curtice, Jr., by his wife Elizabeth, daughter of Joseph and Mary Wright, of Wethersfield.

He studied for the ministry, and in March, 1727, was one of the candidates proposed for the pulpit of Norwalk, Connecticut, then vacant by the resignation of the Rev. Stephen Buckingham (Harv. 1693). He was not, however, the final choice of the church, and on the 25th of the next month he was almost unanimously called to the pastorate of the church in Glastonbury (originally part of his native town). But a difficulty was created by the fact that the advice of the neighboring ministers had not been first asked; when they were consulted, and when in accordance with their advice the call was put to vote again, July 19, the majority for Mr. Curtiss was so small that no further steps were taken.

After this he seems to have ceased to preach. He was a deputy to the General Assembly from Wethersfield at twelve sessions, from October, 1725, to May, 1731, serving during one session (October, 1727) as Clerk.

About 1731 a commercial association was formed in Connecticut, which received incorporation in May, 1732, by the title, "New London Society United for Trade and Commerce," of which Mr. Curtiss was a leading member, his name standing second in the list of sixty-one corporators. Among the members were some of the prominent men of the Colony, and New London was made the headquarters of the association, as being the chief sea-port of Connecticut. To New London, accordingly, Mr. Curtiss removed soon after May, 1733, he being the treasurer of the society. In August, 1732, the society began to issue, under the general authority of its charter, bills of credit, for several thousands of pounds, similar in appearance to the paper currency of the Colony,—a step which alarmed the authorities, and caused a special session of the legislature to be called, in February, 1733. At this session, the emission of such bills was declared unlawful, and the charter of the association repealed on account of mismanagement.

This action, with subsequent losses at sea, ruined the association, and probably ruined the private fortune of the treasurer. He does not seem, however, to have lost the respect, either of his neighbors or of the public.

When the great revival spread through New London County, Mr. Curtiss entered with zeal into the "New Light" measures, was prominent in organizing a separate church, and was one of those who were prosecuted for having, in March, 1743, under the direction of James Davenport (Y. C. 1732), made a bonfire of the religious books which they regarded as blind guides.

When the separatists from the First Church in New Haven formed themselves into a distinct religious society (now included in the United Church), almost their first act, March 20, 1748-9, was to call Mr. Curtiss as their minister, on a yearly salary of £350 old tenor, with a house. The language of the vote implies that he had been preaching to them since October 1, 1748, and he was invited to continue "to preach to us the Calvinistical Doctrines during life, ordained or unordained." He remained, however, only till October 1, 1750, and there is no record of his having sought ordination during this period.

On the expiration of his second year with the "Tolerated Society," as it was then called, he removed to Hartford, and thence almost immediately to Canterbury, Connecticut, where he settled on land which had been deeded to him by his wife's mother, in August, 1750. In May, 1751, the Rev. James Cogswell (Y. C. 1742), the "Old Light" minister of Canterbury, took the advice of the Windham Association, to which he belonged, as to inviting Mr. Curtiss to preach for him, a step which the Association disapproved. In October, 1752, Mr. Cogswell again asked advice with respect to Mr. Curtiss's preaching to a number of families in a remote part of Canterbury, and the Association gave a modified consent, provided that a certificate of regular standing in the New London church, to which he was supposed to belong, could be furnished.

He was employed in the summer of 1756 as a minister to the seceding portion of the First Church of Woodstock, then disaffected towards their pastor, the Rev. Abel Stiles.

He represented Canterbury in the General Court at the sessions of May and October, 1760, March, 1761, May, 1763, and May, 1764. He also held a commission as Justice of the Peace in 1761, and probably until his death.

His very sudden death occurred in Canterbury, June 22, 1744; the inventory of his estate amounted to £565, and included a library of forty-five volumes, almost all theological.

He married, October 21, 1728, while of Wethersfield, Elizabeth, youngest daughter of Richard Lord, Jr., of Hartford, and sister of Elisha Lord (Y. C. 1718). She was born August 3, 1707, and survived her husband, with one daughter and two sons. Mrs. Curtiss was a sister-in-law of the wife of Rector Clap.

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| the North Church, New Haven, 52. | | i, 113. |
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JOSEPH SMITH was born in Glastonbury, Connecticut, July 31, 1695. He was a son of Samuel and Jane (Tudor) Smith, and a younger brother of the Rev. Samuel Smith (Y. C. 1713).

He "is supposed," says the historian of the town, "not to have studied a profession, but to have led the life of a general student, all his days. He is reported to have had an unusually large library for those days, and to have derived most of his pleasure from it." He died at his residence in Glastonbury, January 16, 1769, in his 74th year.

He married, October 9, 1750, Hannah (Orvis), widow of Timothy Stevens, Junior, a son of the first pastor of the church in Glastonbury. By this marriage he had two sons.

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Glastonbury Centennial, 55, 193, 216. *W. S. Goslee*, MS. letter, Dec. 26, 1884.

WILLIAM SMITH, the eldest of five sons of Thomas and Susanna (Odell) Smith, was born October 8, 1697, in Newport Pagnel, Buckinghamshire, England. Two brothers of his father emigrated to New York about 1700, and it was probably from their suggestion that Thomas Smith and his family sailed from London, May 24, 1715, arriving in New York City, August 17.

In October, 1722, when the College was left without instructors by the conversion to Episcopacy of Rector Cutler and Tutor Browne, Mr. Smith, who was a staunch Calvinist, was chosen Junior tutor, and at once entered on the office. He continued until April, 1724, when his resignation was accepted. During this period, the College was without a Rector, and was considered in a languishing state; but Mr. Smith's success in his position must have been satisfactory, for his son states that the Rectorship was offered him and declined. Any such offer must have been informal, and towards the close of his tutorship; there is no reference to it in the records.

On leaving New Haven, he returned to New York and was at once (May 20, 1724) admitted to the bar. He had been the first from that Province to receive the honors of Yale, and now found himself the only non-clerical graduate of any College residing in the city; and for many years this continued to be the case.*

* James DeLancey is commonly said to have graduated at Cambridge, England, but this seems to be a mistake, though he undoubtedly studied there.

His advantages brought him at once into prominence, and the events of the next few years secured his success.

In 1733, Mr. Alexander and he prosecuted a suit against Governor Cosby, where the principle involved was the right of the provincial council to provide a salary for one of their own number, as acting governor, during the interval between the death of one royal appointee and the arrival of another. The suit was decided against the advocates of colonial rights, and a very bitter feeling was aroused in consequence. One result was the establishment of a second weekly paper in New York (the *Gazette* being the governor's organ), which was ably conducted in opposition. Smith and Alexander were credited with a chief share in these newspaper attacks, and when Zenger, the printer of the "*Journal*," was prosecuted for libel, in April, 1735, they appeared as his counsel, and with great boldness impeached the authority of the Judges, who were the creatures of the governor and held commissions irregularly granted. The two lawyers were in consequence disbarred, and not restored until October, 1736, under Governor Cosby's successor.

Mr. Smith's son, in his *History of New York*, recounts an instance of the persuasive eloquence of his father, in the year 1736, in a case of disputed election to the Assembly. He actually succeeded, by his consummate art in telling the story of the crucifixion and recounting the persecutions in England, in inducing the house to throw out the votes of all the Jews in the community, which were mainly against his client; and his son makes these reflections:

"He had the natural advantages of figure, voice, vivacity, memory, imagination, promptness, strong passions, volubility, invention, and a taste for ornament. These talents were improved by the assiduous industry of a robust constitution, with uninterrupted health and temperance, in the pursuit of various branches of science, and particularly in the law and theology. His progress in the latter was the more extensive, from an early turn to a life of piety and devotion. He studied the Scriptures in their originals, when young, and in advanced life they were so familiar to him.

that he often read them to his family in English from the Hebrew or Greek, without the least hesitation. He was bred a dissenter in Buckinghamshire, and attached to the doctrines of Calvin; a great part of his time was spent in the works, French, English, and Latin, of the most celebrated divines of that stamp. He was for some time in suspense about entering into the service of the Church."

After this date (1736), Mr. Smith was less occupied with political affairs, and devoted himself in greater measure to his profession, in which his preëminence was more and more acknowledged. He practiced in Connecticut also; being, for example, one of the counsel for that Colony in 1743-44 in the famous case against the Mohegan Indians.

In August, 1751, on the death of Richard Bradley, who had held the offices of Attorney-general and Advocate-general of the Province for nearly thirty years, Governor Clinton without Mr. Smith's solicitation installed him in the position, and in letters to England used such terms as these: "He is a gentleman of great abilities and extensive knowledge in the law, has been long at the Bar in this, and the neighboring province, is a very eminent speaker, has maintained an untainted character and is highly worthy of that trust." "He is by far the most fit and able person in this Province to execute the said offices." The office, had, however, been promised in advance by the home authorities to an Englishman, so that the Governor's appointment was to no purpose. Mr. Smith performed the duties until superseded by the new arrival in November, 1752. He had already been recommended by Governor Clinton for a seat in the Governor's council, and was sworn in on April 30, 1753. He continued a member of the Council until 1767, when he resigned and his place was filled by his eldest son. In this capacity he was selected to attend the memorable Congress of the Colonies, held at Albany in June, 1754, and was the commissioner representing New York on the committee to draft the Plan of Union, which he earnestly favored. In the same month he was a commissioner on the boundary lines between New York and Massachusetts.

In the summer of 1760 he was offered by Colden, then acting governor, the place of Chief Justice of the Supreme Court of the Province, but declined the appointment. In March, 1763, however, he accepted from Governor Monckton a commission as one of the side Judges of the same Court, and this position he held until his death, in New York City, November 22, 1769, at the age of 72.

The New York Gazette of the next week called him "a Gentleman of great Erudition, and the most eloquent Speaker in the Province; of an amiable and exemplary Life and Conversation, and a zealous and inflexible Friend to the Cause of Religion and Liberty."

He was married, May 11, 1727, to Mary, elder daughter of René Het, a merchant of New York City, born in Rochelle, France. She died of a fever, August 22, 1754, at the age of 44, after nineteen days' illness; and he was again married, May 12, 1761, to Elizabeth, widow of Elisha Williams, fourth Rector of Yale College. She was the daughter of the Rev. Thomas Scott, of Norwich, England, and was married to Colonel Williams, in Norwich, January 29, 1750-51. She came with him to America in 1752, and resided at Wethersfield, Connecticut. After the death of Judge Smith, she returned to Wethersfield, where she died, June 13, 1776, in her 68th year. She was a woman of remarkable character and attainments,—or as President Stiles, who was personally acquainted with her, puts it, "She was greatly addicted to letters and piety." Her epitaph (upon her first husband's tomb in Wethersfield) describes her as "A Lady of great reading and knowledge, extensive acquaintance, a penetrating mind and good Judgment, of abounding Charity and of unaffected Piety and devotion, adorned with every recommending Excellency; few lived more Esteem'd and Lov'd, or died more Lamented."

By his first marriage he had issue, six sons and eight daughters. The eldest son, William, graduated at this College in 1745, and became distinguished as a lawyer and historian. Of the other sons, one (James) was a physician.

and four (Thomas, John, Samuel, and Joshua Hett) were lawyers; the youngest of these became notorious for his complicity in Arnold's treason. One of the daughters married the Rev. Abraham Keteltas (Y. C. 1752). He was an elder in the First Presbyterian Church in New York, which was organized in 1717, and which erected in 1719 in Wall Street its first edifice, beneath which he was buried.

In 1748 he was one of the trustees nominated in the charter (prepared from his draft) of the College of New Jersey, and appears to have held the office until his death.

Of his publications I have noticed only :—

1. The Arguments of the Council [James Alexander and William Smith] on the part of Rip Van Dam, in Defence of the Plea of the said Van Dam, to the Jurisdiction of the Supream Court of the province of New-York. [N. Y. 1733] folio, pp. 51.

2. Mr. Smith's Opinion Humbly Offered to the General Assembly of the Colony of New-York one [*sic*] the Seventh of June, 1734. At their Request. Occasion'd by sundry Petitions of the Inhabitants, praying an Establishment of Courts of Justice within said Colony by Act of the Legislature. New York, 1734. Fol., pp. 45.
[*N. Y. Hist. Soc.*]

3. By himself and James Alexander—

Complaint to the Committee of the General Assembly of the Colony of N. Y. [N. Y., 1735.] Fol., pp. 19.

4. A Protest in Council [concerning the founding of King's College], May 30, 1754.

A "long and interesting letter" written by him, in 1765, to Whitefield, on the discontents in America, and especially the Stamp Act troubles, is noticed in the 2d Report (1871) of the Commission on Historical MSS. (p. 12), as being in Lord Dartmouth's Collection.

A portrait, painted by Wollaston, in 1751, is preserved among his descendants in Quebec; an engraving from it appeared in volume 6 of the Magazine of American History.

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Series, iv, 266. *Howell*, State Trials, 176, 190, 225, 228, 353. *Pres. Stiles*,
xvii, 675. Magazine of Amer. Hist., MS. Diary, vi, 164. Williams Family,
vi, 264-82; viii, 60. N. Y. Genealog- 192.

RICHARD TREAT was born in Glastonbury, Connecticut, May 14, 1694. He was the eldest child of Lieutenant Thomas Treat, who inherited from his father, Richard Treat, one of the first and most influential inhabitants of Wethersfield, lands in the present village of South Glastonbury, where he settled. His mother was Dorothy, daughter of the Rev. and Hon. Gershom Bulkley (Harv. 1655), of Wethersfield, and granddaughter of President Charles Chauncy, of Harvard. A younger brother graduated here in 1722.

He studied theology, and preached for a short time before October, 1720, to the North Society in Stonington (now the town of North Stonington), Connecticut, which was incorporated in May of that year; the General Assembly in October defined the privileges of the new society, and in particular enabled them "to levy a tax . . . to defray the charges of the Reverend Mr. Richard Treat his preaching to them the last fourteen weeks he was with them."

On May 31, 1721, he succeeded James Pierpont (Y. C. 1718) in the rectorship of the Hopkins Grammar School in New Haven, but only for the rest of the summer.

After this he is lost sight of, until in 1723 or early in 1724 he began to preach in Brimfield, Massachusetts, where a church was gathered, November 18, 1724, and he ordained pastor the same day. The town had difficulty in raising his salary, and after a few years some other cause of disaffection appears to have arisen. He was dismissed by a council, March 27, 1734, and returned at once to his native place.

From December, 1734, till June, 1735, while living in Glastonbury, he taught and preached to the Indians in Middletown, Connecticut; but being disappointed in obtaining a regular salary for this service from the Society in Scotland for Propagating Christian Knowledge, felt obliged to desist. In the fall of 1738, on the failure of health of the Rev. Chiliab Brainerd (Y. C. 1731), minister to the

parish of Eastbury (now Buckingham), in Glastonbury, that society directed its committee to hire Mr. Treat to preach until the next annual meeting. Mr. Brainerd died in January, and Mr. Treat seems to have preached here until March, when Nehemiah Brainerd (Y. C. 1732) was invited to settle.

In 1742 he was again in Middletown, and in 1748 was residing in Sheffield, Massachusetts, where the General Court of Massachusetts appears to have made a grant of two hundred acres of land to him and three of his sons. His name is starred in the Catalogue of Graduates printed in 1757.

He married, August 7, 1728, Susanna, third daughter of the Rev. Timothy Woodbridge (Harv. 1675), minister of the 1st church in Hartford, and an original Trustee of the College; she being then in her 26th year. The birth of one son is recorded in Brimfield.

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| 87. Colonial Records of Conn., vi, | <i>age</i> , Genealogical Dictionary, iv, 328. |
| 211. <i>Goodwin</i> , Genealogical Notes, 229. | |

Annals, 1719-20

At the opening of the session of the General Assembly, convened at New Haven on the 18th of October, 1719, the new Rector preached a sermon, which received the unusual compliment of being printed, at the expense of several gentlemen who heard it. The special good-will of the Assembly was also shown by a vote, freeing him from taxes during his continuance in office.

During this year a definite arrangement was for the first time made with the New Haven Church, by which seats at public worship were secured for the students "in the northeast half of the fore gallery" of the meeting-house, at a fixed annual charge of one shilling apiece.

On December 30 died the Senior Trustee, James Noyes, of Stonington, after twelve days' illness, in his 80th year. In June, the Rev. Eliphalet Adams (Harv. 1694), of New London, was unanimously chosen to the vacant seat.

Sketches, Class of 1720

*Ebenezer Wakeman, A.M.	*1726
* <i>Thomas White</i> , A.M.	*1763
* <i>Guilielmus Billings</i> , A.M.	*1733
*Daniel Edwards, A.M., Tutor, Dispens., Colon. Conn. Cur. Super. Jurid.	*1765
* <i>Jonathan Edwards</i> , A.M., Tutor, Coll. Neo- Cæs. Præses	*1758
* <i>Daniel Kirtland</i> , A.M.	*1773
*Samuel Mix, A.M.	*1755
*Hezekias Kilborn, A.M.	*1755
* <i>Abrahamus Nott</i> , A.M.	*1750
* <i>Johannes Walton</i>	*1764

WILLIAM BILLINGS was born in Preston, Connecticut, February 15, 1696-7, the son of Captain William and Prudence Billings.

He prepared for the ministry, and early in 1722 began to preach to the 2d society in Windham, Connecticut, called Canada parish, or Windham Village, then numbering thirty-five families, and now included in the town of Hampton (incorporated 1786). In May, 1723, the General Assembly authorized the gathering of a church, and on June 5, this was accomplished and Mr. Billings ordained pastor. He died in office, after a brief illness, May 20, 1733, aged 36 years. His estate was valued at £1043,—about £50 being in books. During his ten years of service, he admitted one hundred and seventy-two persons to the membership of his church. A sermon preached by him on the preceding Fast Day (April 18) was printed after his death, with a preface by the Rev. James Hale (Harv. 1703), of Ashford. The title is :

A Warning to God's Covenant People, against Breaking the Covenant of God They are under. A Discourse on Jeremiah xi, 10, 11. N. London, 1733. 16°, pp. vi, 29. [Y. C.]

Soon after his settlement he married Bethiah, daughter of Joseph and Dorothy (Thomas) Otis. She was born November 20, 1703, in Scituate, Massachusetts, and about 1716 her father removed to New London, Connecticut. Their children were one son and four daughters, all of whom but one daughter survived the father. The widow married, July 4, 1734, the Rev. Samuel Moseley (Harv. 1729), who was settled as the successor of Mr. Billings, May 15, 1734. She had seven children by this marriage, the eldest of whom, the Rev. Ebenezer Moseley, graduated here in 1763. She died May 29, 1750, in her 47th year.

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DANIEL EDWARDS was born in Hartford, Connecticut, April 11, 1701, the son of Richard Edwards, a prominent citizen of Hartford, and of his second wife, Mary, daughter of the Hon. John and Helena (Wakeman) Talcott. The fourth son by this marriage, he was a half-brother of the father of his more distinguished classmate.

He at first studied theology, and in 1723 (soon after May 9) was licensed to preach by a committee of the Hartford North Association.

He was chosen a tutor in this College, September 29, 1725, at the meeting at which Elisha Williams was appointed Rector. He appears to have entered forthwith on the office and to have given satisfaction. At a meeting of the Trustees, September 11, 1728, he was unanimously elected Steward, at the same time, I suppose, resigning the tutorship. For six years he continued in his new office, but the records of the Trustees imply that during the last year or two there were well-grounded complaints among the students who boarded in "Commons" of the insufficiency and faultiness of the fare, and that he was in consequence allowed to retire. In March, 1729, he was appointed the Clerk of the Superior Court, and so continued until October, 1753. In November, 1734, he was admitted an Attorney by the County Court.

He was held in so good esteem by the Corporation of the College, that he is said to have received sundry votes for the rectorship at the election of Rector Clap in October, 1739.

In 1742 he removed to Hartford, and there maintained a good standing as a lawyer.

As early as 1751 he was nominated to be one of the Governor's Assistants or Council (as the members of the Upper House of the Assembly were designated), but did not succeed in carrying the election until 1755; he continued in the Council from that date until his death.

In October, 1753, he was appointed an Assistant Judge

of the Superior Court, to fill an unexpired term, which expired in May, 1754. He then resumed his clerkship of the Court, but in May, 1756, he was regularly elected as a member of the Council to a position on the bench, which he retained with credit till his death. A single decision made during his judicial term is preserved in Root's Reports, i, 47.

He was also Judge of Probate for the District of Hartford, from March, 1761, until his death.

He died in New Haven, "after about eleven days' sickness with a nervous fever," September 6, 1765, aged 64 years, and is here buried. A memorial sermon preached soon after his death, by his pastor (and cousin by marriage), the Rev. Edward Dorr (Y. C. 1742), was published (Hartford: 1765. 4°, pp. 23), and describes him as "a gentleman of great worth and usefulness."

He was married, in 1728, to Sarah, daughter of Nathaniel Hooker, of Hartford, and sister of Nathaniel Hooker (Y. C. 1729). She died in Hartford, July 31, 1775, aged 70 years. Their children were two sons and three daughters, all of whom died in early life, except one daughter who married George Lord, of Hartford, and died in 1764, leaving an only son.

The Connecticut Gazette, in an obituary notice, describes Judge Edwards as "a Gentleman of extensive and accurate Knowledge, of known Stability, approved Integrity, and an exemplary Christian."

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| Death. <i>Dwight</i> , Life of Pres. Edwards, | A. Z., Reply to the Answer of the |
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JONATHAN EDWARDS, the most eminent graduate of the College, the greatest theologian of his century, the ablest metaphysician of the period between Leibnitz and Kant, was born in the east parish of Windsor, now the town of East Windsor, Connecticut, October 5, 1703,—the year of John Wesley's birth. He was the only son, in a family of eleven children, of the Rev. Timothy Edwards (Harv. 1691), pastor of the Church in East Windsor, by his wife, Esther, daughter of the Rev. Solomon Stoddard (Harv. 1662), of Northampton, Massachusetts. He was fitted for College by his father, and was admitted in 1716, at the age of 13. With the beginning of his Freshman year the removal of the Collegiate School to New Haven was attempted; but the larger number of the students were scattered elsewhere,—the most being at Wethersfield, to enjoy the instructions of Mr. Elisha Williams. Young Edwards spent nearly three years of his course at Wethersfield,—about ten miles from his father's house,—but in June, 1719, when the Rev. Timothy Cutler assumed the duties of the Rectorship, he removed to New Haven. At graduation he was awarded the highest rank in his class.

He continued to reside at College, pursuing theological study, for nearly two years after taking his first degree. From August, 1722, till April, 1723, he preached to a seceding Presbyterian congregation in New York City. He then returned to his father's house, and preached as a candidate in various parts of Connecticut. September 24, 1723, he was called to the church in North Haven, vacant by the departure of the Rev. James Wetmore (Y. C. 1714), but declined the call.

While in New York he had been called to the church in the newly settled town of Bolton, Tolland County, and on November 11, 1723, he accepted their renewed invitation; but from some unexplained reason the arrangement was not carried out. On the 21st of May, 1724, he was elected to a Tutorship in the College, to fill the vacancy

caused by the resignation of James Pierpont (Y. C. 1718), and during the first week in the following month he entered on his duties. He held the office for upwards of two years, till September, 1726, being for the last year Senior Tutor; and owing to the vacancy in the Rectorship for the whole of this period, his position was one of special responsibility.

February 15, 1726-7, he was ordained in Northampton, as colleague with his grandfather Stoddard, now in the 84th year of his age, and the 55th year of his pastorate. On the 28th of July following, he was married to Sarah, daughter of the late Rev. James Pierpont (Harv. 1681), pastor at New Haven, by his third marriage with Mary Hooker, of Farmington.

By the death of his venerable grandfather, February 11, 1728-9, he became sole pastor, and under his care, especially in 1734-35 and 1740-42, the congregation shared in remarkable religious awakenings. Soon after the last mentioned date he was brought in the course of his pastoral duty to the necessity of publicly censuring a large number of his parishioners for immoral practices, and in consequence incurred the rooted displeasure of some of the most influential families in the town. Subsequently to this, he expressed his conviction, deliberately formed, of the unsoundness of the plan followed in the Northampton Church, by which persons of decent life were admitted into the church, and to the sacraments, who made no pretence to personal piety. He made known his views on this subject in a formal manner to the Standing Committee of the Church, in February, 1749, and since the system in vogue had been practiced in that church for nearly half a century, it was inevitable that the reforming doctrine should give offence, and that the purpose should be formed of removing him. A mutual council, called on the 22d of June, 1750, voted by a bare majority to advise his dismissal; and accordingly he preached his Farewell Sermon, nine days later. He then supplied the vacant pulpit in Canaan,

Litchfield County, Connecticut, and was contemplating a settlement there, when, in December, 1750, he received proposals from the church and congregation in Stockbridge, Massachusetts, to become their minister; and about the same time similar proposals from the Commissioners of the London Society for Propagating the Gospel in New England, to become the missionary of the Housatonic Indians, about two hundred and fifty of whom were resident in or near Stockbridge. The first week in August, 1751, he removed his family to Stockbridge, and on the 8th of that month was regularly installed as minister of the congregation in that place, and inducted into the office of missionary to the Indians. His success in Stockbridge was apparently small, but the value of such an opportunity of comparative retirement for study and composition is seen in his writings during this period.

The Rev. Aaron Burr (Y. C. 1735), the husband of his third daughter, Esther, and President of the College of New Jersey, at Princeton, died after a brief illness on the 24th of September, 1757; and the Trustees of the College, two days later, elected Mr. Edwards to the vacant office. He was in thorough sympathy with the theological basis on which the College had been founded, and with the Trustees, many of whom must have been personal friends (nine out of the twenty being Yale graduates). By his desire a Council of ministers met at Stockbridge, January 4, 1758, to advise him as to his duty, and in accordance with their judgment he accepted the offer. The same month he started for Princeton, and on February 16th was inaugurated as President. A week later, in consequence of the prevalence there of the small-pox, he was inoculated for it; he had the disease favorably, but a fever set in, which put an end to his life, March 22d, 1758, in the 55th year of his age.

His widow, who had not yet removed from Stockbridge, set out in September on a journey to Philadelphia, to bring back the two orphan children of President Burr; but

while there, she was seized with a violent dysentery, which ended her life, October 2, in her 49th year. She was buried by the side of her husband in Princeton. Their children were three sons and eight daughters. The sons (Timothy, Jonathan, and Pierrepont) were graduates of the College of New Jersey in 1757, 1765, and 1768,—the second being a distinguished theologian. Three of the daughters married graduates of this College, viz., Aaron Burr (Y. C. 1735), Timothy Dwight (Y. C. 1744), and Eleazer Porter (Y. C. 1748).

The publications of President Edwards were as follows :

1. God Glorified in the Work of Redemption, by the Greatness of Man's Dependence upon Him. A Sermon [from 1 Cor. i, 29-31] Preached in Boston, July 8, 1731. Boston, 1731. 8°, pp. iv, 25.

[*A. A. S. B. Ath. C. H. S. Prince.*

2. A Divine and Supernatural Light, Immediately imparted to the Soul by the Spirit of God, shown to be both a Scriptural, and Rational Doctrine; in a Sermon [from Matth. xvi, 17]. Boston, 1734. 8°, pp. iv, 32.

[*B. Ath. Bowdoin Coll. Brit. Museum. Prince.*

The running title is, The Reality of Spiritual Light.

3. A Letter to the Author of the Pamphlet called, An Answer to the Hampshire Narrative. [Anonymous.] Boston, 1737. 8°, pp. 84.

[*Prince.*

In criticism of the orthodoxy of the Rev. Robert Breck, Jr., just settled at Springfield.

4. Part of a large Letter from the Rev. Mr. Edwards of Northampton Giving an Account of the late wonderful Work of God in those Parts. [Dated November 6, 1736. Appended to "The Duty and Interest of a People, among whom Religion has been planted, to Continue Steadfast and Sincere in it," by the Rev. William Williams]. Boston, 1736. 16°, pp. 19. [*Harv. Prince. U. T. S.*

5. The last work was re-written at greater length and printed in London with a Preface by Drs. Watts and Guyse, with the title: A Faithful Narrative of the Surprizing Work of God in the Conversion of Many Hundred Souls in Northampton, and the Neighbouring Towns. London, 1737. 12°, pp. xvi, 132.

[*A. C. A. Bodleian. B. Ath. Brit. Museum. John Carter Brown. N. Y. State Libr. Prince. Y. C.*

A second edition of this Narrative appeared in London, and a third edition in Boston, both in 1738. Copies of the former are in the British Museum and John Carter Brown, and of the latter in
[A. A. S. B. Ath. B. Publ. Bowdoin Coll. John Carter Brown. Brown Univ. M. H. S. N. Y. H. S. Prince. Y. C.]

6. In connection with this last edition, there were printed:—

Discourses on Various Important Subjects, nearly concerning Salvation. Boston, 1738. 8°, pp. vi, 286.

[A. C. A. B. Ath. Brit. Museum. Brown Univ. Prince. U. T. S. Y. C.]

7. Sinners in the Hands of an Angry God. A Sermon preached [from Deut. xxxii, 35] at Enfield, July 8, 1741. Boston, 1741. 16°, pp. 25. *[A. A. S. A. C. A. B. Ath. M. H. S. Prince.]*

8. The Resort and Remedy of those that are bereaved by the Death of an Eminent Minister. A Sermon [on Matth. xiv, 12] preached at the Interment of the Rev. Mr. William Williams. Boston, 1741. 8°, pp. 22.

[A. A. S. C. H. S. M. H. S. N. Y. H. S.]

The running title is, The Sorrows of the bereaved spread before Jesus.

9. The Distinguishing Marks of a Work of the Spirit of God. Applied to that uncommon Operation that has lately appeared on the Minds of many of the People of this Land. A Discourse delivered at New Haven [on 1 John, iv, 1], September 10, 1741. With Preface by Rev. Mr. Cooper of Boston. Boston, 1741. 8°, pp. xviii, 110.

[A. C. A. B. Ath. Brit. Museum. Harv. M. H. S.]

A second edition of this work was published by Benjamin Franklin, in Philadelphia, in 1742; also one in Edinburgh in 1742, and another by John Wesley, in London in 1744.

10. Some Thoughts concerning the present Revival of Religion in New-England, and the Way in which it ought to be acknowledged and promoted. Boston, 1742. 12°, pp. vi, 378.

[Brit. Museum. C. H. S. Harv. Prince.]

The same. Edinburgh, 1743. 12°, pp. 221.

[B. Ath. B. Publ. Brit. Museum. J. Carter Brown. Harv.]

The same, abridged by John Wesley. London, 1745. 12°.

[Brit. Museum. Harv.]

11. The great Concern of a Watchman for Souls. A Sermon

[from Hebr. xiii, 17] at the Ordination of Jonathan Judd [Y. C. 1741]. Boston, 1743. 16°, pp. 50.

[A. C. A. B. Ath. Brown Univ. Prince.

12. The true Excellency of a Minister of the Gospel. A Sermon . . . Preach'd [from John v, 35] at the Ordination of the Rev^d. Mr. Robert Abercrombie. Boston, 1744. 8°, pp. 22.

[A. A. S. C. H. S. Prince.

13. Copies of the Two Letters [by Edwards] Cited by the Rev. Mr. [Thomas] Clap, in his late printed Letter to a Friend in Boston, concerning what he has reported, as from Mr. Edwards, concerning the Rev. Mr. Whitefield. With some Reflections on the Affair those Letters relate to. Boston, 1745. 16°, pp. 16.

[A. A. S. A. C. A. Brown Univ. Harv. M. H. S. Prince.

14. An Expostulatory Letter to the Rev. Mr. Clap, in Reply to his late printed Letter, relating to what he reported concerning the Rev. Mr. Whitefield, as from Mr. Edwards. Boston, 1745. 16°, pp. 16.

[A. A. S. B. Ath. B. Publ. Bowdoin Coll. C. H. S.

15. A Treatise concerning Religious Affections. Boston, 1746. 8°, pp. vi, 352.

[A. A. S. A. C. A. Brit. Museum. C. H. S. N. Y. State Libr. Prince. U. T. S.

16. The Church's Marriage to her Sons, and to her God: A Sermon [from Isa. lxii, 4, 5] Preached at the Instalment of the Rev. Mr. Samuel Buel. Boston, 1746. 8°, pp. 43.

[C. H. S. M. H. S. Prince.

17. True Saints, when Absent from the Body, are Present with the Lord. A Sermon [from 2 Cor. v, 8] Preached on the Day of the Funeral of the Rev. Mr. David Brainerd. Boston, 1747. 8°, pp. 40.

[A. A. S. B. Ath. B. Publ. Brit. Mus. Brown Univ. C. H. S. Harv. M. H. S. N. Y. State Libr.

18. An Humble Attempt to promote Explicit Agreement and Visible Union of God's People in Extraordinary Prayer for the Revival of Religion and the Advancement of Christ's Kingdom on Earth. Boston, 1747. 16°, pp. ix, 188.

[A. A. S. A. C. A. B. Ath. Brit. Museum. Brown Univ. C. H. S. M. H. S. Prince. U. S.

19. A Strong Rod broken and withered. A Sermon Preach'd

[from Ez. xix, 12] on the Death of the Hon. John Stoddard, Esq. Boston, 1748. 8°, pp. 29.

[*A. A. S. A. C. A. B. Ath. B. Publ. C. H. S. Harv. M. H. S. N. Y. H. S.*

20. An Account of the Life of Rev. David Brainerd. Boston, 1749. 8°, pp. xxx, 316.

[*A. A. S. A. C. A. Andover Theol. Sem. B. Ath. B. Publ. Brit. Museum. Harv. M. H. S. N. Y. State Libr. Pa. Hist. Soc. Prince. U. S. Y. C.*

21. An Humble Inquiry into the Rules of the Word of God, concerning the Qualifications Requisite to a compleat Standing and full Communion in the Visible Christian Church. With Appendix by T. Foxcroft. Boston, 1749. 8°, pp. vi, 136, 16.

[*A. A. S. A. C. A. B. Ath. C. H. S. Harv. M. H. S. Prince. U. S.*

22. Christ the great Example of Gospel Ministers. A Sermon [from John xiii, 15, 16] preach'd at Portsmouth, at the Ordination of the Rev. Mr. Job Strong, June 28, 1749. Boston, 1750. 16°, pp. 28. [*Andover Theol. Sem. Brown Univ. N. Y. H. S.*

23. A Farewel Sermon [from 2 Cor. i, 14] preached at the first Precinct in Northampton, after the People's publick Rejection of their Minister, and renouncing their Relation to Him as Pastor of the Church there, on June 22, 1750. Occasion'd by Difference of Sentiments, concerning the requisite Qualifications of Members of the Church, in compleat Standing. Boston, 1751. 8°, pp. viii, 36.

[*A. A. S. A. C. A. B. Ath. Brit. Museum. C. H. S. Harv. M. H. S. R. I. Hist. Soc. U. S. Y. C., imperfect.*

24. Misrepresentations Corrected, and Truth vindicated. In a Reply to the Rev. Solomon Williams's Book, The True State of the Question concerning the Qualifications necessary to lawful Communion in the Christian Sacraments. Boston, 1752. 8°, pp. iv, 173+4. [*A. A. S. C. H. S. M. H. S. Prince. Y. C.*

25. True Grace, Distinguished from the Experience of Devils; in a Sermon [on James ii, 19] Preached before the Synod of N. Y. N. Y., 1753. 8°, pp. 42. [*C. H. S. N. Y. H. S.*

Paged continuously (pp. 43-62) is the 2d edition of the Sermon, Sinners in the Hands of an angry God.

26. A Careful and Strict Enquiry into the modern prevailing Notions of Freedom of Will. Boston, 1754. 8°, pp. x, 294+xiv.

[*A. C. A. Bodleian. B. Ath. B. Publ. Brit. Museum. C. H. S. Harv. N. Y. Soc. Libr. U. T. S. Y. C.*]

27. *The Great Christian Doctrine of Original Sin defended.* Boston, 1758. 8°, pp. xviii, 386+7.

[*A. C. A. Andover Theol. Sem. B. Ath. Bowdoin Coll. Brit. Museum. Brown Univ. C. H. S. N. Y. Soc. Libr. Y. C.*]

Besides the above, which were prepared for the press by the author, many others are included in his collected works; the most important of which first appeared as follows:

28. *Eighteen Sermons on Various Important Subjects (annexed to his Life and Character, by the Rev. Samuel Hopkins).* Boston, 1765. 8°, pp. viii, 279.

[*A. A. S. B. Ath. Brit. Museum. Brown Univ. Y. C.*]

29. *Two Dissertations. I. Concerning the End for which God created the World. II. The Nature of true Virtue.* Boston, 1765. 8°, pp. vii, 191.

[*A. C. A. Andover Theol. Sem. B. Ath. B. Publ. Brown Univ. C. H. S. M. H. S. U. T. S. Y. C.*]

30. *A History of the Work of Redemption. Containing the Outlines of a Body of Divinity.* Edinb., 1774. 8°, pp. xi, 380.

[*B. Publ. C. H. S.*]

31. *Practical Sermons.* Edinb., 1787. 8°, pp. viii, 401.

[*A. C. A. Brit. Museum.*]

32. *Miscellaneous Observations on important Theological Subjects, original and collected.* Edinb., 1793. 12°, pp. iv, 476.

[*A. C. A. C. H. S. Y. C.*]

33. *Remarks on important Theological Controversies.* Edinb., 1796. 12°, pp. iv, 480.

[*A. C. A. B. Ath.*]

34. *Charity and its Fruits.* Edited by Tryon Edwards, D.D. N. Y., 1851. 12°, pp. ix, 530.

[*Brit. Museum. Y. C.*]

35. *Selections from his unpublished Writings.* Edited by A. B. Grosart. Edinburgh, 1865. 8°, pp. 109.

[*Harv. U. T. S.*]

36. *Observations concerning the Scripture Economy of the Trinity and Covenant of Redemption, with Introduction by Egbert C. Smyth.* N. Y., 1880. 16°, pp. 97.

[*Harv. U. T. S. Y. C.*]

In *Littell's Living Age*, vol. 36, pp. 181-2, is a brief account (from *The Independent*) of his unpublished manuscripts, then (1853) in possession of the Rev. Dr. Tryon Edwards, his great-grandson.

The standard edition of his works was published in New Haven in 1829 (10 volumes, octavo), under the editorship of his great-grandson, the Rev. Sereno Edwards Dwight,—the first volume being an elaborate and interesting memoir of the author's life.

AUTHORITIES.

W. Allen, Second Century Address, at Northampton, 16. *Bibliotheca Sacra*, i, 579-91; xviii, 809-39; xxvi, 243-68; xxxiii, 438-47. *Rector Cutler*, in Documents relating to Colonial Hist. of N. Y., vi, 907. *B. W. Dwight*, Descendants of John Dwight, ii, 1036-43. *S. E. Dwight*, Life of Edwards. *T. Dwight*, Travels, iv, 323. The Edwards Memorial. *E. H. Gillett*, in Hist. Magazine, 2d Series, i, 333-338; ii, 183; iii, 53. *Green*, Discourses in the College of N. J., 313-326. *O. W. Holmes*, in The International Review, ix, 1-28. *S. Hopkins, Jr.*, Letter to E. Stiles, in Stiles MS. Letters, iii, 23. *Maclean*, Hist. of Coll. of N. J., i, 170-191. New Englander, xliii, 601-31. *S. Osgood*, in the Christian Examiner, xlv, 367-86. *Sprague*, Annals of the Amer. Pulpit, i, 329-335. *Pres. Stiles*, MS. Itinerary, i, 643. *Stoughton*, Windsor Farmes, 76-85. *Tyler*, Hist. of Amer. Literature, ii, 177-192.

HEZEKIAH KILBORN, fourth child of George Kilbourn, of Wethersfield, Connecticut, by his wife, Abigail, daughter of Captain Thomas Atwood, was born in Wethersfield, June 24, 1700. A younger brother was graduated in 1724.

During the year after graduation he taught the Hopkins Grammar School in Hadley, Massachusetts. On December 19, 1722, he married Elizabeth, daughter of Captain Joseph and Mary (Doty) Allyn, of Plymouth, Massachusetts, and Wethersfield, by whom he had five daughters and four sons. She was a sister of the wife of the Rev. Ebenezer Wright (Y. C. 1724), and also of the mother of the Revolutionary patriot, James Otis.

His two elder children were born in Wethersfield, in 1724 and 1725, and the next four children (1726-32) in Durham, Connecticut. At a later period he returned to his native town, and kept a tavern there,—being so occupied in 1753. He is said to have died in 1755.

AUTHORITIES.

Judd, Hist. Hadley, of 67. *Kilbourne*, Hist. of the Kilbourn Family, 72, 100.

DANIEL KIRTLAND, ninth child and youngest son of John Kirtland, was born in Saybrook, Connecticut, June 17, 1701. His mother was Lydia, daughter of Lieutenant William Pratt, also of Saybrook.

He studied theology and was ordained, December 10, 1723, the first pastor of the church in the northeast parish in the town of Norwich, Connecticut. This parish had received the name of Newent Society from the General Assembly, in October, 1722, and had obtained liberty in May, 1723, to gather a church, Mr. Kirtland having already agreed to settle among them. The church thus gathered was properly the Third Church in Norwich, and so continued until, in 1786, it became the First Church in Lisbon by the incorporation of that town. The sermon preached at Mr. Kirtland's ordination by the pastor of his youth, Azariah Mather (Y. C. 1708), was published.

After nearly thirty years of service, serious difficulties arose in his relations with his church (I have seen a letter written to him by the East Association of New London County Ministers, October 24, 1752, remonstrating with him for refusing to consent to and appoint a church meeting); and on January 4, 1753, he was dismissed by a council which considered him as in some measure mentally deranged.

He regained his health and the confidence of the neighboring ministers sufficiently to be installed over the First Congregational Church in Groton (locally known as the South Groton Church, in distinction from the church in North Groton, now Ledyard), in the same county, December 17, 1754 (1755?).

Here again difficulties arose, whose character cannot now be clearly ascertained, but we learn from the Association Records that a council which met with his church, May 24, 1757, suspended him from preaching. He appears to have been dismissed from his pastorate, either by this council, or by another held November 17, 1757.

He then returned to Newent, and in June, 1759, was arraigned before the Association for preaching publicly, while still under censure; he was able to prove, however, in the following October, that he had been reconciled to the Groton Church, which had given him a certificate of regular standing and of recommendation to the churches; on which evidence the Association formally approved him as a preacher to the congregations under their care. He was not again settled in the ministry, but remained in Newent, where he died in extreme poverty, May 14, 1773, in his 72d year; he is buried in Newent, with no tombstone to mark his grave.

He was married, July 15, 1723, to Mary Perkins, from Windsor, Connecticut, who died in Newent, October 1, 1769. They had eleven children; of whom the fourth son, Samuel (who adopted Kirkland as the spelling of his name), graduated at the College of New Jersey in 1765, became an eminent missionary to the Oneida Indians, founded the Academy which expanded into Hamilton College, and was the father of the Rev. John Thornton Kirkland, President of Harvard University from 1810 to 1828. The Rev. Alexander Young, in a Discourse on the Life of President Kirkland, in 1840, says of his grandfather, "There are two individuals still living in Norwich, who remember him, and speak of him as a man of fine talents and wit." In theological views he was a "New Light."

AUTHORITIES.

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| <p><i>Caulkins</i>, Hist. of Norwich, 2d ed., 440-1. <i>Lothrop</i>, Life of Rev. S. Kirkland, in Sparks' Amer. Biography, vol. xxv, 141-3. N. E. Hist. and Geneal.</p> | <p>Register, iv, 138; xiv, 241-2. <i>Woodhull</i>, Review of the Congr. Church, Groton, 8, 9. <i>Young</i>, Discourse on Pres. Kirkland, 14.</p> |
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SAMUEL MIX, eldest child of Samuel (son of Thomas and Rebecca) Mix, of New Haven, by his wife Rebecca, daughter of George Pardee, was born May 20, 1700.

In September, 1721, he became the Rector of the Hopkins Grammar School in New Haven, and continued in that position until 1729. Meantime he had married, January 1, 1727-8, Abigail, daughter of that Jonathan Cutler, whose widow married in 1714 Henry Caner, the father of the Rev. Henry Caner (Y. C. 1724).

In later years he kept an inn on Elm street, corner of College street, the site of the present Battell Chapel.

He was also much called upon for the performance of public business, as the Records of the General Assembly testify. For instance, he was in 1747 one of the managers of the lottery, from part of the proceeds of which South Middle College was built; he served also as one of the building committee. On the map of New Haven in 1748, his house is marked as the house of "Samuel Mix, schoolmaster."

He died in New Haven, October 15, 1755, aged 55 years, and his tombstone describes him as "*vir summæ probitatis*." His estate was appraised at about £2400: it included three negro slaves, and about fifty volumes of books. Of his eight children, only two daughters survived him; the elder married Richard Woodhull (Y. C. 1752), and the younger married Jonathan Fitch (Y. C. 1748).

His widow married William Greenough, of New Haven, as his second wife, and died in April, 1791, at the age of 90.

AUTHORITIES.

New Haven Colony Hist. Soc. Papers, 36. The Yale Book, i, 203-08, 441. Pers, i, 42-44; iii, 561. Trowbridge Fam-

ABRAHAM NOTT, the seventh son and eighth child of John Nott, Junior, of Wethersfield, Connecticut, was born in that town, January 29, 1696-7. His mother was Patience, daughter of William Miller.

He studied divinity, and on the incorporation of the inhabitants of the northern part of Saybrook, Connecticut, into a distinct parish (as the 2d Ecclesiastical Society of Saybrook), in May, 1722, he began to preach to them, and was settled at the gathering of the church there, November 16, 1725. The Indian name by which the neighborhood was known was Pautapaug (or Pettipaug), and it included the present towns of Saybrook, Essex, and Chester, the original church being in the present village of Centerbrook, in Essex. Here he remained until his death, January 24, 1756, at the age of 59. The accounts of his ministry are very scanty. A petition to the General Assembly in 1750 shows that he had difficulty in collecting in valid currency his salary of £85 a year, and the counter remonstrances of his parishioners charge him with neglect of his studies and spending too much of his time in attending to worldly business; besides this, and the tradition among his descendants that he was a man of unusual physical strength, there is little to record. He was an "Old Light" in theology.

He married Phebe Topping, probably a daughter of John Topping, of Southampton, Long Island. Four sons and one daughter survived him, and by his son Stephen he was the grandfather of the Rev. Dr. Samuel Nott (Y. C. 1780), and of the Rev. Dr. Eliphalet Nott, President of Union College from 1804 to 1866. His widow married, in June, 1758, Lieutenant John Pratt, of Saybrook.

AUTHORITIES.

- Colonial Records of Conn., ix, 566. vii, 75-6. *VanSantvoord and Lewis.*
Field, Statistics of Middlesex County, Memoirs of Eliphalet Nott, 11-13.
97. N. E. Hist. and Geneal. Register,

EBENEZER WAKEMAN, son of Captain Joseph Wakeman, of Fairfield, Connecticut, and grandson of the Rev. Samuel Wakeman, pastor of the Church in that town from 1665 to 1692, was born in Fairfield, February 10, 1698-9. His father was a prominent civilian, and in recognition of his standing the son was placed at the head of his class. A younger son, Stephen, was graduated at this College in 1738. An uncle of these boys, the Rev. Jabez Wakeman, a graduate of Harvard in 1697, and a minister in Newark, New Jersey, had died without children in October, 1704, and by his will had left his library "unto the first of my father Wakeman's house and family, who shall be brought up at the University, and be fitted with learning to be serviceable to God and His church, in the ministry"; and we may suppose that Ebenezer was educated with reference to this bequest.* There is no evidence, however, that he pursued theological studies. He was married (probably in Rye, New York), by a license from the Governor of New York and by the rites of the Church of England, to Sarah Sturgis, of Fairfield, June 24, 1724; and he died in Fairfield, September 25, 1726, aged 27 years, 7 months, and 15 days. The inventory of his estate amounted to about £1230. He left one son.

He was a deputy to the General Court in 1724, 1725, and at the May session in 1726.

His widow married Lothrop Lewis, of Fairfield, July 26, 1727, and died May 15, 1756, in her 52d year.

AUTHORITIES.

Perry, Fairfield Burying Ground, 99, 145. *Stearns*, 1st Church in Newark, 109.

* Before him no native or resident of Fairfield County had graduated at this College.—except Chauncey (1702) and Webb (1715), both near relatives of members of the Board of Trustees.

JOHN WALTON was a native of New London, Connecticut, being (as is supposed) son of John Walton, though his birth is not found in the town records.

He studied for the ministry,* and in May, 1721, was prevailed upon by his fellow-townsmen, the Rev. Joseph Morgan, of Freehold, New Jersey, to minister to newly gathered Presbyterian congregations in his neighborhood. He preached in Crosswicks, Burlington County, in Allentown, Monmouth County, and Cranberry, Middlesex County, and according to Mr. Morgan's testimony,

"His preaching was admired. People heard him with many tears. He had liked to have brought over all people to our way. And his imprudence and wickedness is as much to be admired. He was last spring suspended [by the Presbytery of Maidenhead in April or May, 1722], for his lustful carriage to some young women. . . . He gave no obedience, but went on preaching, though convented formally a second time [in the following summer]. . . He appealed to the Synod who justified all we had done, yet gave him leave to preach upon such a confession that we that went out as being parties were surprised."

For further contemptuous behavior to the Presbytery and the Synod, his suspension was renewed in October, 1723. He disowned, however, the Synod's authority and left the province, and soon after advertised for pupils in Latin, Greek, and Hebrew, in New York City. Meantime, in 1723, he took charge of the Presbyterian Churches in Rye and White Plains, New York, and succeeded in attracting large numbers to his services. The Rector of the Episcopal Church in Rye complained, in 1728, how "this Walton, being a bold, noisy fellow, of a voluble tongue, drew the greatest part of the town after him." There is extant a manifesto issued by the Fairfield County, Connecticut, Association of Congregational Ministers in

* In the Diary of Judge Samuel Sewall, of Boston, under date of January 2, 1720-21, is the entry: "I sent Mr. John Walton, who preaches at Vollingtown [Voluntown] in Connecticut, Pareus his Works, well served up in Mat, and a Quire of my best paper. Sent by Nathan^l. Dean, who . . . gives Mr. Walton a good Character; saith he got his Learning by great Industry, for want of Means

February, 1726, warning the churches under their care to beware of Walton, because he is still under a sentence of suspension, and the Trustees of Yale College have twice refused to admit him to the degree of Master of Arts, while he persists in intruding into the ministry, and "hath crowded himself into one and another place of our County, to the exercise and disturbance of our good people."

Under his encouragement the Presbyterians of White Plains, where he resided, erected a meeting-house, and in May, 1727, he headed a petition from his parishioners to the Connecticut General Assembly for leave to collect contributions in the Connecticut churches for building another meeting-house in Rye. The petition failed, but was successful six months later, under the auspices of the College Trustees and the Fairfield County ministers; Mr. Walton's name does not, however, appear in connection with this second effort, and it may have been an understood condition of the efficient aid given by the other ministers that he should be sent away; at all events, he left Rye by or before the beginning of 1728.

He next appears to have gone to Rhode Island and practiced as a physician while living on a farm in the neighborhood of Providence. In the spring of 1730 he was preaching in the First Baptist Church in Providence, and a difference of opinion about the propriety of settling him, arose in the church on account of the laxness of his views, as shown in favoring singing in public worship, and the support of ministers by the church's contributions, and in joining in worship with those who had not received the imposition of hands. The matter continued to agitate the church till late in 1731, but the result was adverse to Walton's settlement. He continued to reside in the suburbs of Providence, and there his wife Miriam, a daughter of Edmund Ward, of Eastchester, Westchester County, New York, died November 10, 1732, in her 29th year. She left an only child, named after his father. In October, 1733, being still of Providence, he was admitted a freeman

of the Colony, and in November, 1735, and September, 1741, respectively, a son and a daughter were born to him in Providence, by his wife Susanna. In May, 1743, he was a deputy to the General Assembly from Gloucester, a new town which had been set off from Providence in 1731.

Meantime he had become involved in controversy, having printed in 1731 a well-written pamphlet in defence of the Baptist tenets, which was replied to in 1735 by the Rev. Peter Clark (Harv. 1712), of Salem, who describes him (p. ii) as "a certain applauded teacher among the Anabaptists, who has lately with great vehemence, and upon the most rigid principles of that Sect, acted the part of an advocate for their cause . . . , and by making it his business of late years to gain proselytes to his persuasion, has occasioned no small disturbance to several Parishes in this and a neighboring Colony."

A memorandum by President Clap marks him as dying in 1764,—where is not known. His son of the same name took charge of the Baptist Church in Morristown, New Jersey, in 1765 or 1766, and died in 1770, at the age of 35.

He published :

1. *Remarks on, Or, an Examination of Mr. [John] Bulkly's Account of the Lyme Dispute, on Baptism.* Newport, 1731. 16°, pp. 112. [Prince.]

2. *A Letter written in 1732 on Baptism is reprinted in pp. 15-28 of the Rev. Peter Clark's Scripture-Grounds of the Baptism of Infants and the mode of Administration.* Boston, 1735. 8°.

[A. A. S. Brown Univ. C. H. S. Harv. Y. C.]

3. *The Religion of Jesus Vindicated.* . . . Occasioned by some Deistical Writings, lately Printed at Newport. 1736. 16°, pp. 28.

[Prince.]

This piece is aimed, partly at deists, and partly at Quakers.

4. *A Vindication of the true Christian Baptism, containing sundry plain Arguments to prove that only Believers in Christ have a right to Christian Baptism, and that Dipping is the only true Mode of Baptism.* Boston, 1738. 16°, pp. 99. [A. A. S.]

This tract is in reply to the Rev. Peter Clark's publication above mentioned; it makes quite a show of learning, in quotations from the fathers and in Greek exegesis, probably taken at second hand.

AUTHORITIES.

Backus, Hist. of the Baptists in N. E., Weston's ed., ii, 22-24. *Baird*, Hist. of Rye, 322-329. *Bolton*, Hist. of Prot. Episc. Church in Westchester County, 246. Historical Magazine, 2d series, v, 255. *Rev. Jos. Morgan*, MS. letters to Cotton Mather, in A. A. S. Records

of the Presbyterian Church, 1706-88, pp. 68-79. *Seawall*, Diary, iii, 277. *Slaples*, Annals of Providence, 411-12. *Stearns*, Hist. Discourses at Newark, 129. *Webster*, Hist. of the Presbyterian Church in America, 377.

THOMAS WHITE, second son and fourth child of Captain Daniel White, of Hatfield, Massachusetts, by his first wife, Sarah, daughter of Thomas Bissell, of Windsor, Connecticut, was born in Hatfield, July 10, 1701. His father removed to Windsor in 1704 or 1705, but this son is said to have spent a considerable portion of his childhood in Hatfield, at the house of his grandfather, Lieutenant Daniel White, who died in July, 1713.

For three years, beginning in 1721, he taught the Grammar School, in Northampton, and probably during the same period pursued theological studies with the Rev. Solomon Stoddard. In 1724 he supplied the pulpit of the First Church in Worcester, Massachusetts, and on August 24, was desired by the church as their pastor; the town, however, did not concur in the choice, but appointed a committee "to address Mr. White for his further assistance in the work of the gospel." Apparently he did not fall in with this offer. He next appears, in 1725, as preaching to the people in the newly formed town of Bolton, in Tolland County, Connecticut, and on the 5th of October he accepted their invitation to become their pastor. He was accordingly ordained there, October 26, 1725, and continued in office until his death, February 22, 1763, in his 62d year. His successor in the pastorate, the Rev. George

Colton (Y. C. 1756), characterizes him as "a sound and orthodox preacher, a friend of peace and order." He was an "Old Light" in theology.

He married, June 17, 1725, Martha, second daughter of Jonathan Hunt, of Northampton, who survived him, and next married, August 15, 1764, Colonel Thomas Welles, of Glastonbury, Connecticut, who died May 14, 1767. The later years of her life were spent at her daughter's house, in Somers, Connecticut, where she died, February 17, 1784, in her 85th year. Mr. White's children were two daughters.

AUTHORITIES.

Hunt Genealogy, 176. Judd, Hist. Lincoln, Hist. of Worcester (1862), 144.
of Hadley, 596. Kellogg, Memorials of Worcester Soc. of Antiquity Collections,
John White and Descendants, 61. ii, 29.

Annals, 1720-21

Several unsuccessful attempts had already been made to obtain government aid towards the building of a house for the new Rector; the Governor and Assistants had passed bills to that effect, but the Representatives in the General Assembly had hitherto opposed the step, apparently relying on the argument that there was "too great a spirit of learning in the land; more are brought up to it than will be needed or find improvement."* Finally, in May, 1721, the Assembly reluctantly ordered that a "brief" be issued, authorizing a collection of money from the several parishes throughout the Colony to be applied to this object. Sunday, the 23d day of July, was appointed for taking up this contribution; the amount received was about £100,—an average gift of thirty shillings from each of the sixty-five parishes in the Colony.

The day before this contribution was gathered witnessed the burial in the churchyard at Wrexham, in North Wales, of Governor Elihu Yale, who died in London on July 8. Only a few days before (June 28) the outstanding accounts were settled with the Boston consignees who had disposed of the valuable cargo of goods sent over by him in 1718, to be sold for the benefit of the College; the total amount received from this gift was £562. 12s. sterling. Besides this sum, Agent Dummer informed Governor Saltonstall, in February, 1721, that Governor Yale had just shipped a hundred pounds sterling in goods for the College; other remittances were promised, but the generous donor died intestate, and Dummer endeavored in vain to secure from the heirs further donations.†

* Rev. Jonathan Marsh's Election Sermon, May, 1721, p. 45.

† See an account of the life of Governor Yale, by the editor of this volume, in *Papers of the N. H. Colony Historical Society*, iii, 227-48.

Sketches, Class of 1721

* <i>Benjamin Ruggles</i> , A.M. et Harv.	*1782
* <i>Henricus Allyn</i> , A.M.	*1753
* <i>Johannes Howell</i>	*1741
* <i>Stephanus Johannes Chester</i> , A.M.	*1725
* <i>Guilielmus Brintnall</i> , A.M. et Harv.	*1755
* <i>Peleg Heath</i> , A.M. et Harv.	*1748
* <i>Daniel Dwight</i> , A.M. et Oxon. 1729	*1748
* <i>Thomas Fitch</i> , A.M., Colon. Conn. Vice-Gubern. et Cur. Supr. Jurid. Princ. et Gubernator	*1774
* <i>David Hubbard</i> , A.M.	*1760
* <i>Johannes Griswold</i> , A.M.	*1730
* <i>Guilielmus Hyde</i> , A.M.	*1738
* <i>Daniel Fuller</i> , A.M.	1758*
* <i>Johannes Beach</i> , A.M.	*1782
* <i>Guilielmus Gager</i> , A.M.	

HENRY ALLYN, fifth son of the Hon. Colonel Matthew Allyn, for many years one of the Council and Judges of the Superior Court of the Colony of Connecticut, was born in Windsor, December 16, 1699. His mother was Elizabeth, daughter of Henry Wolcott, Junior, of Windsor.

He settled in Windsor, and held many public offices of trust. For a time soon after graduation (at least in 1722 and 1723) he taught the public school. In May, 1726, he was commissioned by the Assembly as Lieutenant of the 1st Company or trainband in Windsor, and three years later was advanced to the grade of Captain. He was appointed Major of the 1st Connecticut Regiment in October, 1741. He represented his native town in the Assembly at twenty-eight sessions between October, 1731, and May, 1750. In May, 1734, he was appointed a Justice of the Peace for the County of Hartford, and he continued in

this commission until his death. His record of the cases on trial before him from 1734 to 1751 fills one hundred and sixty closely written pages of a folio volume now in Yale College Library.

He died in Windsor, June 23, 1753, in his 54th year.

He married, February 22, 1727-8, Ann, daughter of Timothy and Rebecca (Porter) Loomis, of Windsor. She was born June 15, 1698, and died January 23, 1731-2, aged 33 years, leaving one son and one daughter, both of whom survived their father.

The inventory of his estate after his death amounted to upwards of £15000.

AUTHORITIES.

Colonial Records of Conn., vols. 7-10. 23, 679. Wolcott Memorial, 134.
Stiles, History of Windsor, 330, 453, 521-

JOHN BEACH, the third son of Isaac Beach, a tailor, of Wallingford, and later of Stratford, and grandson of John and Mary Beach, of New Haven, Stratford, and Wallingford, was born in Stratford, October 6, 1700. His mother was Hannah, daughter of John Birdsey, Jr., of Stratford.

His early studies were encouraged by the Rev. Timothy Cutler, who was then pastor of the Congregational Church which his parents attended, and who became the Rector of the College while Beach was a Sophomore.

After graduation he studied theology, being admitted to the Stratford church, August 5, 1722. In March, 1724, the Rev. Thomas Tousey (Y. C. 1707) resigned the pastorate of the church in Newtown, Connecticut, and on July 27th the town voted to send and invite Mr. John Beach, of Stratford, to preach to them for two or three months. On October 8th he was called to settle, and on November 9th a committee was appointed to see about his ordination. The final agreements about salary are spread

upon the records under date of January 25, 1725, and it seems likely that the ordination did not occur until later.

At Newtown Mr. Beach was drawn into intimate relations with the Rev. Samuel Johnson (Y. C. 1714), his former tutor, and the active missionary of the Church of England at Stratford. The result of this intimacy was to raise doubts of the validity of his ordination and to lead him to refuse to administer the sacraments any longer. It was voted in town-meeting, January 14, 1731-2, to call an ecclesiastical council, which met on February 2d, and deposed him on account of his defection to Episcopacy.

In April, 1732, he sailed for England, where he was ordained deacon and priest by Bishop Gibson, of London, and was commissioned by the Society for the Propagation of the Gospel as its missionary for Newtown and Redding (some eight or nine miles distant). He returned to Newtown late in September, and for some time conducted service in his own house. Six months later, he was able to report forty-four communicants, and the beginning of two small churches, one in Newtown and one in Redding. His popularity was great, his congregations grew steadily, and he was also the instrument in the establishment of numerous other churches in Western Connecticut. He was repeatedly invited to more conspicuous and lucrative fields of labor (as, for instance, to Staten Island in 1740, to Newport in 1751, and to Stratford in 1754), but a strong attachment to his own people and a distrust of his bodily health made him averse to change. Writing in 1772, he was able to say, "Every Sunday I have performed divine service, and preached twice at Newtown and Redding, alternately; and in these forty years I have lost only two Sundays, through sickness." He retained charge of both parishes until his death, at Newtown, March 19, 1782, in his 82d year. A funeral Sermon by the Rev. Richard Mansfield (Y. C. 1741) was printed (New Haven, 4°, pp. 20), in which the striking parts of his character are represented as "christian zeal, apostolic diligence, &

clear and extensive knowledge of the scriptures, unaffected but commanding eloquence, and a native original genius." The Abstracts of the Society in whose service as missionary he continued until his death, speak of him, in 1783, as

"One of the Society's greatest ornaments, highly esteemed and beloved by his congregation for his exemplary piety, learning and simplicity of manners; and in these trying times universally respected for his inflexible integrity and uprightness of conduct. He never made his religion bend to the prevailing humor of the times, but continued to his last hour, both publicly and privately, to perform without any change, every duty of a Minister of the Church of England."

His persistence in the use of the prayer for the King (in which he stood alone of all the Church of England Ministers in Connecticut), gained him the name, which President Stiles gives him, of being "a high churchman and a high Tory," and provoked some personal abuse. Rev. Samuel Peters, in the appendix to his History of Connecticut, gives an exaggerated account of his sufferings.

The historian of the Episcopal Church in Connecticut characterizes Mr. Beach as, "next to Dr. Johnson, the ablest defender of the Church in the Colony." He was largely relied on by his associates to conduct their side of the controversies of the day.

His first wife, Sarah, whom he married just before beginning to preach at Newtown, died in Redding, August 14, 1756, aged 57. By this marriage he had nine children; two sons survived him, of whom Lazarus became the editor of the first newspaper published in Bridgeport (1795); the elder son, John, is represented among the College graduates by his great-grandsons John S. and Daniel B. Beach (Y. C. 1839 and 1842).

His second wife, Abigail Holbrook, returned to Derby, Connecticut, after his death, and there died, February 7, 1783, in her 76th year.

He published:

1. A Vindication of the Worship of God according to the Church of England. 1736.

This was a reply to "The Vanity of human Institutions in the Worship of God," a sermon by Jonathan Dickinson (Y. C. 1706).

2. An Appeal to the Unprejudiced, in a Supplement to [the above]. Bost., 1737. 12°, pp. 108. [A. A. S. M. H. S.

Two answers to this were published by Jonathan Dickinson.

3. The Duty of Loving our Enémies. A Sermon [from Matth. v, 44] preached at Boston, Sept. 24, 1738. Bost., 1739. 8°, pp. 23. [B. Ath.

4. A Sermon [delivered at Newport, on Rom. vi, 23], Shewing, that Eternal Life is God's Free Gift, Bestowed upon men according to their Moral Behaviour. Newport, 1745. 16°, pp. 38.

[A. A. S. R. I. Hist. Soc. Y. C.

This was reprinted in Newport in 1806. 8°, pp. 25. [A. C. A.

5. God's Sovereignty and His Universal Love to the Souls of Men reconciled. In a reply to Mr. Jonathan Dickinson's Remarks upon a Sermon intitled, Eternal Life God's Free Gift. Boston, 1747. 12°, pp. 71. [A. A. S. N. Y. H. S.

The running title is, A Dialogue between B. and D. It was reprinted in Providence in 1807. 8°, pp. 55. [A. C. A.

6. A Second Vindication of God's sovereign free Grace Indeed. In a fair and candid Examination of the last Discourse of the late Mr. Dickinson. With a Preface by Dr. Johnson. Bost., 1748. 8°, pp. 82.

And, issued with this, as an Appendix, separately paged,

An Attempt to Prove the Affirmative Part of that Question, Whether . . . God be a Rewarder of all those who diligently seek him? . . . Done in a Letter to Mr. Jedidiah Mills. Bost., 1748. 8°. pp. 23. [A. A. S. A. C. A. B. Ath. M. H. S. N. Y. H. S. U. T. S. Y. C.

7. A Calm and Dispassionate Vindication of the Professors of the Church of England against the Abusive Misrepresentations . . of Mr. Noah Hobart, in his late Address to them. . . Bost., 1749. 4°, pp. viii, 75. [A. A. S. B. Ath. Brit. Mus. M. H. S. N. Y. H. S. U. T. S.

8. A Continuation of the Calm and Dispassionate Vindication of the Professors of the Church of England. . . Bost., 1751. 8°. pp. 94. [A. A. S. A. C. A. B. Ath. Bowdoin Coll. C. H. S. Harv. M. H. S. N. Y. H. S. R. I. Hist. Soc. Y. C.

9. A Modest Enquiry into the State of the Dead. By which it appears there is no Intermediate State. . . . N. Lond., 1755. 16°. pp. 43. [Prince.

This Sermon (from Matth. xxii, 31, 32) was severely criticised for its doctrine by his brethren in America, and by the Bishop of London; he suppressed the edition, and apologized for its publication.

10. An Attempt to Vindicate Scripture Mysteries. . . A Sermon [from John iii, 9] preached before the Clergy of the Church of England, in Connecticut, at their Annual Convention, at New Haven, June 4, 1760. New Haven, 1760. 8°, pp. 44, xi.

[A. A. S. Y. C.]

11. A Friendly Expostulation, with all Persons concern'd in publishing a late Pamphlet [by Noah Welles], Entitled, The real Advantages which Ministers and People may enjoy. . . by conforming to the Church of England. N. Y., 1763. 8°, pp. 48.

[B. Publ. Y. C.]

This is dedicated to his classmate, Gov. Fitch; he attributes the pamphlet he is answering to Mr. Hobart. He answers the charge of heresy, avowing that he thinks "the notion of The soul's sleeping after death to be hurtful to religion."

12. A Familiar Conference, upon some Antinomian Tenets, sometimes miscalled The Doctrines of Sovereign Free Grace: with some Remarks upon a Pamphlet, entitled, Animadversions, Critical and Candid [upon the last pamphlet]. N. Y., 1764. 8°.

[Anonymous.]

[C. H. S., imperfect.]

13. A Second Familiar Conference upon some Antinomian Tenets, occasioned by Mr. David Judson's Remarks upon the first. N. Y., 1765. 8°.

14. Three Discourses, Casuistical and Practical: on 2 Kings, ii, 23, 24, Mat. xx, 16, and Luke xxi, 28. Boston, 1768. 8°, pp. 40.

15. A Funeral Sermon, upon the Decease, of the Rev. Doct. Samuel Johnson. [From 2 Cor. iv, 18.] New Haven, 1772. 4°, pp. 18.

[N. Y. H. S.]

AUTHORITIES.

Allen, Amer. Biographical Dictionary, 74. Jos. P. Beach, MS. Letter, Febr. 18, 1881. Beardsley, Hist. of the Episc. Church in Conn., i, *passim*; and Life of S. Johnson, *passim*. Burhans, History of the Church in Newtown, in the Churchman's Magazine, v, 2, 3, 1822-23. Conn. Church Documents, ed. Hawks and Perry, *passim*. Cothren, Hist. of Woodbury, iii, 654. Davis, Hist. of Wallingford, 640. Documents

relating to the Colonial Hist. of N. Y., vi, and vii, *passim*. Orcutt, Hist. of Derby, 815. Sabine, American Loyalists, 2d ed., i, 219. Soc. for the Propagation of the Gospel, Abstracts for 1783, 54. Sprague, Annals of the American Pulpit, v, 82. Pres. Stiles, Literary Diary (MS.), xi, 85. Todd, Hist. of Redding, 93-107, 182. Updike, Hist. of the Narragansett Church, 401, 464.

WILLIAM BRINTNALL, a son of Captain Thomas Brintnall, of Sudbury, Massachusetts, by his wife Hannah, youngest daughter of Major Simon Willard, of Lancaster, Massachusetts, was probably born in Sudbury in 1698 or 99.

The new township of Rutland, Massachusetts, was settled in the summer of 1721, the majority of the proprietors being the descendants of Major Simon Willard. Here William Brintnall studied theology with the pastor of the church, his second cousin, the Rev. Joseph Willard (Y. C. 1714), and supplied the pulpit for a part of the three years after Mr. Willard's death in 1723. He also taught school in Sudbury for four years (1722-26). He married, December 19, 1729, Zerviah, youngest daughter of Colonel Joseph Buckminster, of Framingham, Massachusetts, and a son and daughter were born in Sudbury in 1730 and 1733. In 1735 he returned to Rutland, to teach the town school for one year, and there a second daughter was born in July, 1736. He soon after removed to Framingham, where the births of two more sons, in 1738 and 1740, are on record.

Later, he removed to Connecticut, residing in Saybrook, and again in Middletown, where two sons were baptized, in December, 1745, and September, 1749, respectively. During his residence in Massachusetts he had been placed (in August, 1725) in command of some troops ordered for the protection of the inhabitants of Rutland against the Indians; and it was perhaps in consequence of this experience that he again entered the service of the Massachusetts government, as a Captain in the expedition to Acadia in 1755. A letter of his is preserved, as follows, written probably to Gov. Wm. Shirley :

Middletown, April 28th, 1755.

Much Honrd. Sr.

I this miniut Rec^d. Your Hon^{rs}. gracious message or express with much pleasure and Delight and your hon^{or} may be assured I take more delight in obeying than your hon^{or}

Can In Commanding, and shall give no Sleep to my Eyes nor Slumber to my Eyelids till my Company is in Boston. I meet with abundance of trouble too much to tell your hon^r with my pen. I'll be in Boston in a few days I hope. I've a Small Squadron arriv^d at Boston er^e this time, and more are on the Road, and will drive as Fast as possible. I Rejoyce your hon^r has to my Lenity and Bares with that I could not avoid that is our Long delay, beyond Your hon^{rs} Resonable Limates.

I am Your hon^{rs} obedient Humble Ser^t.

Forever

W^m. Brintnall.

He lost his life in this expedition, or in the return from it; and his widow was appointed administratrix of his estate (which proved insolvent) by the Middletown Probate Court, in August, 1756.

AUTHORITIES.

Barry, Hist. of Framingham, 72, 195. 1885. *Reed*, History of Rutland, 52, 75.
200. *Dr. S. A. Green*, MS. letter, March, Willard Memoir, 360, 391.

STEPHEN JOHN CHESTER was born in Wethersfield, Connecticut, February 14, 1697-8, the son of Stephen Chester, and Jemima, daughter of Lieutenant James Treat, of Wethersfield. His father died on February 9, five days before the birth of this, his only son; and his grandfather, Captain John Chester, died on February 23. The infant received in baptism the names of his two progenitors, and thus became the first graduate of the College bearing more than one Christian name.*

He died in Wethersfield, June 8, 1725, in his 28th year, unmarried.

AUTHORITIES.

Bond, Hist. of Watertown, 737. *Good-* and Genealogical Register, xvi, 136.
win, Geneal. Notes, 12. N. E. Hist.

* Seven other instances of double names occur among the graduates under the first charter. The earliest instance among the graduates of Harvard College is in the Class of 1718.

DANIEL DWIGHT, third son and fourth child of Nathaniel Dwight, of Northampton, Massachusetts, was born April 28, or 29, 1699. His mother was Mehitabel, daughter of Colonel Samuel Partridge, of Hatfield.

For fifteen months after graduation he taught the Hopkins Grammar School in Hadley, at a salary of £40 a year, at the same time studying theology with the minister of the town, the Rev. Isaac Chauncy (Harv. 1693).

In the summer of 1724, he was appointed by Lieutenant-Governor Dummer, of Massachusetts, chaplain at Fort Dummer, in the present township of Brattleboro, Vermont, where a block-house had been erected earlier in that year for the better protection of the Western settlements of Massachusetts against the Indians. Mr. Dwight's eldest brother, Timothy (father of Timothy, Y. C. 1744, and grandfather of President Dwight), had been in charge of the erection of the fort and was now in command of the force assembled there. The chaplain's duties included the religious instruction of the Indian natives of the vicinity, and his annual stipend was to be £100.

It is uncertain how long he remained in this position: but the next discoverable trace of him is in Hanover, a new town set off from Scituate, Massachusetts, in June, 1727, in which during that first summer Mr. Dwight preached as a candidate for settlement. He was not, however, retained there.

The leaven which had been, it is probable, implanted by Rector Cutler and Tutors Browne and Johnson in College days, caused his declaration for Episcopacy a little later. At the desire of the Episcopalians in Setauket, Long Island, he went to England in 1729 for orders, and was ordained Deacon, on May 25 (Whitsunday), by Dr. John Waugh, Bishop of Carlisle, and Priest by Dr. Edmund Gibson, Bishop of London, on June 1 (Trinity Sunday). He visited Oxford, and was there admitted to the (*ad eundem*) degree of Master of Arts, on July 19.

He appears to have been appointed by the Venerable Society for the Propagation of the Gospel to the mission at Setauket, but for some reason the appointment was not fulfilled, and he was in 1729 or 1730 sent by the same Society to St. John's Church, in Berkeley Parish, a few miles north of Charleston, South Carolina, where he continued, with an annual salary of £50, till his death, March 28, 1748, at the age of 49.

He married, about 1731, Christiana, daughter of Lieutenant-Governor Thomas Broughton, subsequently (1735-37) Governor of the Province, by whom he had five sons. After her death he married, April 21, 1747, Esther Cordes, "a gentlewoman of fortune," who survived him, without issue.

AUTHORITIES.

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|---|---|
| <i>Daleho</i> , Hist. of P. E. Church in S. C., 268. | Hist. of Eastern Vt., 18. |
| Documentary Hist. of Prot. Episc. Church in Conn., i, 137, 146. | <i>Perry</i> , Historical Collections of the Amer. Church for Delaware, 56. |
| Dwight Genealogy, i, 73, 74, 110, 386. | <i>Pres. Stiles</i> , MS. Itinerary, ii, 364. |
| <i>Goodwin</i> , Genealogical Notes, 42. | <i>Hall</i> , |
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THOMAS FITCH, born in Norwalk, Connecticut, in 1700, and the earliest graduate from that ancient town, was a son of Thomas Fitch, Jr., and Sarah Fitch, and a great-grandson of Thomas, one of the principal settlers of Norwalk in 1652, who probably came from Essex, England, with his younger brother James, the first settled minister of Norwich, Connecticut.

He seems to have taken a course of theological study, as the records of Norwalk show that in the spring of 1726 he was serving as an occasional supply, at thirty shillings per Sunday, for the vacant pulpit; already, however, he must have been preparing for a different career, as he began in May of the same year to serve as a deputy to the General Assembly of the Colony. A year later, while

again in the Assembly, he was commissioned as justice of the peace, and after service for five sessions (1726-30) in the Lower House, was placed in nomination, in 1730, for the Governor's Council, or House of Assistants. He was by this time well started in the profession of the law, in which he gained eventually such distinction as to be described by President Dwight as "probably the most learned lawyer who had ever been an inhabitant of the Colony."

In 1734, 1735, and from 1740 till his elevation to a higher rank, he was one of the Governor's Assistants; in November, 1750, when, at the special session of the Assembly convened in consequence of Governor Law's death, Deputy-Governor Wolcott was elected Governor, the Hon. Thomas Fitch was advanced to the Deputy-Governorship, and at the same time appointed Chief Judge of the Superior Courts in the Colony. In the following May, Deputy-Governor Fitch was continued by popular vote in this position, which he held, with his judicial office, until promoted to the chief magistracy in 1754. He also early obtained military prominence, by his appointment as Lieutenant-Colonel of the 9th Regiment in 1739.

In 1742 the revision of the Colony laws was intrusted to a committee consisting of Deputy-Governor Wolcott, Thomas Fitch, Jonathan Trumbull, and John Bulkley; by the commission as a whole nothing seems to have been accomplished, but in May, 1744, the task of revision was committed to Mr. Fitch alone, who completed it in 1750, in which year the laws were published in New London (folio: pp. iii, 8, 258). The work of compilation and revision was admirably done, and merited the encomium bestowed by the Rev. Moses Dickinson, in his Sermon at the Funeral of Governor Fitch, who speaks of this as "justly esteemed, by Gentlemen in Great Britain, who are acquainted with them, to be the best code of plantation laws, that was ever published."

In October, 1745, he was appointed by the General Assembly Agent for Connecticut, to proceed to England

and secure the adjustment of the accounts of the Colony in relation to the expenses of the Cape Breton expedition in that year; he did not, however, go as desired. In September, 1747, he attended, as the senior commissioner from Connecticut, a congress held at New York to concert measures for carrying on the war against the French.

In May, 1754, he was elected Governor, and was continued in that office until May, 1766. Almost contemporaneously with his accession began the old French War; and the long and exciting struggle which ensued gave opportunity for the exercise of high qualities in the Governor. Several of his more important official letters are printed in volume i of the Collections of the Connecticut Historical Society, in volume vi of the Rhode Island Colony Records, and in volume vii of the Documents relating to the Colonial History of New York.

On the 10th of March, 1764, the Hon. George Grenville, Prime Minister, offered his first budget in the House of Commons; and gave notice that, towards defraying the expenses of the late war in America, "it may be proper to charge certain Stamp duties in the said colonies." On the same day the watchful agent of Connecticut in London notified the Governor of this threatened step, and the Assembly at its meeting in May, provided for the preparation of a pamphlet, giving the arguments against a Stamp Act. Such a pamphlet, principally compiled and drafted by the Governor himself, was printed in the following summer, with the title:

Reasons why the British Colonies, in America, should not be charged with Internal Taxes, by Authority of Parliament, humbly offered, for Consideration, in Behalf of the Colony of Connecticut. [New Haven] 8°, pp. 39.

[*B. Ath.* John Carter Brown. *N. Y. State Libr.* Y. C.

Reprinted in the Colonial Records of Conn., xii, 651-71.

The Stamp Act, nevertheless, received the royal assent (March 22, 1765), and by its terms the Governor of every Colony was required to take an oath, before the 1st of

November following, to "do his utmost, that all and every the clauses contained in said Act be punctually and *bona fide* observed, according to the true intent and meaning thereof, so far as appertains to him as Governor," under the penalty of removal from office and the forfeiture of one thousand pounds. Public sentiment in Connecticut ran higher and higher as the date approached for the Stamp Act to go into operation; and when the Governor ventured, on October 29, to take the obnoxious oath, he created such a storm of opposition against himself (chiefly in the eastern half of the Colony), as cost him his office at the next election. He endeavored to ward off this result, by publishing (anonymously) at Hartford, in March, 1766:

Some Reasons that influenced the Governor to take, and the Councillors to administer the Oath, Required by the . . Stamp-Act. 8°, pp. 14. [B. Publ. Harv. Y. C.]

After this he lived a retired life, employing his time chiefly in reading. He died, in Norwalk, after a month's illness, July 18, 1774, at the age of 74. He married, September 4, 1724, Hannah, eldest daughter of Richard and Hannah (Miles) Hall, of New Haven. She died in August, 1779, at Norwalk, in her 78th year. They had five sons (of whom the two elder graduated at this College in 1746 and 1748), and three daughters, the youngest of whom married Andrew Rowland (Y. C. 1757); four of the sons, with two of the daughters, survived their father.

The sermon delivered at his funeral by Moses Dickinson (Y. C. 1717) was published; see above, p. 168.

Besides the writings already mentioned, the following, published anonymously, was attributed to him, though perhaps others had a hand in its composition:

An Explanation of Say-Brook Platform . . . By One that heartily desires the Order, Peace and Purity of these Churches. Hartford. 1765. 4°, pp. 39.

[A. C. A. C. H. S. Harv. M. H. S. U. T. S. Y. C.]

This opposed the high clerical view of the Platform, which

asserted a juridical and as it were *jure divino* power for the Con-sociations.

He also did a useful service to his Alma Mater by revising Rector Clap's draft for a new College Charter in 1744-5.

AUTHORITIES.

Bacon, Hist. Discourses at New Haven, 274. *Bancroft*, Hist. of U. S., Centennial ed., iii, 496, 518. *Barber*, Conn. Hist. Collections, 394. *Bouton*, Hist. Discourse at Norwalk, 1851, 40, 54, 57, 58, 78. *Clap*, Annals of Y. C., 44. Colonial Records of Conn., *passim*. Conn. Gazette, 1766, May 31, June 7, and August 30. Conn. Hist. Soc. Collections, i, 260-327. Conn. Journal, 1774, July 22. *Dickinson*. Sermon at Funeral of Gov. Fitch. Docs. relating to Colonial Hist. of N. Y., vii, 819. *Dwight*, Travels, iii, 504. *Hall*, Hist. of Norwalk, 113, 117, 127, 206. *Ingersoll*, Letters on the Stamp Act, 2, 31, 48, 52. N. H. Colony Hist. Soc. Coll. iii, 418. *Pitkin*, Polit. and Civil Hist. of the U. S., i, 165. R. I. Colony Records, vi, 138, 364, 373. *Sabine*, Amer. Loyalists, 2d ed., i, 425. *Savage*, Geneal. Dict., ii, 169, 170. *Pres. Stiles*, MS. unbound 4^o Letters, iv, 91. *Stuart*, Life of Trumbull, 86-92.

DANIEL FULLER, son of Thomas Fuller, Junior, of Dedham, Massachusetts, was born in Dedham, April 20, 1699.

He studied theology, and in April, 1725, was called to the pastorate of the ecclesiastical society in Poquonnoc, in the northwestern part of the town of Windsor, Connecticut, to which he had been preaching for a year; arrangements for his settlement proceeded so far that a council was called for his ordination, but in the meantime the society became dissatisfied, and a council advised him to withdraw, which he did. Mr. Fuller (then residing in Wethersfield) appealed, in October, 1726, to the General Assembly for redress, but was for the time unsuccessful; in May, 1727, he renewed his petition, and was awarded £50 damages.

At the same session of the Assembly, in 1727, the township of Willington was constituted and provision made for the maintenance of public worship; a church was accordingly

gathered, July 3, 1727, and Mr. Fuller was ordained in September, 1728, their pastor. There he remained, gaining a subsistence with great difficulty, until his death, of the small-pox, December 6, 1758, in his 60th year.

He married, August 7, 1723, Lucy, daughter of Jonathan and Abigail (Crafts) Goodrich, of Wethersfield. One son by her, Jonathan, became a noted physician in Mansfield, Connecticut, and had sons who were graduated here in 1783 and 1798.

In his will, dated December 2, 1758, Mr. Fuller mentions his wife Mary, four sons, and four daughters. His inventory was £254, and included about twenty-five volumes of books.

In theological divisions he was classed as an "Old Light."

AUTHORITIES.

Bond, Hist. of Watertown, 666. *Benj. Trumbull*, May 5, 1810. *Pres. Conn. Col. Rec.*, vii, 73, 112, 141 : viii, *Stiles*, MS. Lists of Pastors in N. E., 102, 378. *S. Duntun*, MS. letter to Rev. 128. *Stiles*, Hist. of Windsor, 366-67.

WILLIAM GAGER, the third son and fifth child of Samuel Gager, of Norwich, Connecticut, and grandson of John Gager, of New London, was born December 29, 1704. His mother was Rebecca, daughter of John Lay, Junior, of Lyme, and previously the wife of Daniel Raymond, of Lyme.

He studied theology, and was called, January 27, 1724-5, to settle over the North Society in Lebanon (Lebanon Crank, now Columbia), Connecticut,—the former pastor. Samuel Smith (Y. C. 1713), having resigned on the 24th of the preceding month. Mr. Gager was ordained here, May 27, 1725, the sermon preached on the occasion by the Rev. Eliphalet Adams (Harv. 1694), his early pastor, being published. In May, 1734, he wrote to the Wind-

ham Association of Ministers (of which he was a member), stating that much dissatisfaction and uneasiness had recently arisen in his church respecting himself, by reason of several scandalous reports of his drinking to excess, and that the church desired the Association to investigate the matter. As the result, he was forced to resign, September 4, 1734. (President Stiles, in a memorandum, says he was "deposed." The entry made by himself in the records, says: "I, the subscriber, do by these presents desist the work of the ministry in the North Society in Lebanon, and release said people from all obligations they have made with me as to my support. . . .").

He soon after began to preach in Eastbury, a new society in the eastern part of Glastonbury, Connecticut; in March, 1735, a vote on the question of calling him to settle was so evenly divided (14 to 12), that it was thought best to consult the Association of ministers, to which he belonged, before proceeding further. The result was that in the next November another minister was called to the Eastbury pulpit.

He was again arraigned before the Windham Association, in October, 1736, for drunkenness; and yet again, in May, 1739, when he was suspended from preaching till a reformation should appear.

The date of his death is not known, but his name is first starred in the Triennial Catalogue of 1769.* A division of his estate, to his widow Mary, and to the heirs of a deceased son, William, was ordered by the Probate Court in May, 1771. He apparently remained through life in his old parish and died there.

He married, November 1, 1725, Elizabeth, second daughter of the Rev. Samuel and Elizabeth (Adams) Whiting, of Windham, and sister of the first wife of Rector Clap; her tombstone, still standing, records that she "died Sep"

* He was probably living in 1766, when the previous Triennial was issued, as that was edited by President Clap, who kept himself well informed about the deaths of graduates, and would have been likely to know about his own brother-in-law. In May, 1758, he sold land in Lebanon.

the 2, 1730, having liv^d about 4 times 7 years. By nature and grace made lovely." Her children were one son, who died in infancy, and one daughter.

He next married, June 1, 1731, Mehetabel, daughter of the Rev. Edward Taylor (Harv. 1671), of Westfield, Massachusetts, and aunt of President Stiles; she died May 5, 1736, in the 35th year of her age. According to her gravestone, "Virtue and Sincere Religion made her life desirable and her death a sleep in Jesus." By her side lie a son and a daughter, who died in 1738 and 1739, respectively, each in its sixth year; the bereaved father has written over them, "The root and branches lie in dust together, and by the Covenant they may rise and dwell together for ever."

On the 31st of March, 1737, he married Mary Allen, by whom he had one son, who died in Columbia, of the small-pox, March 21, 1771, in his 33d year, and another son who died in infancy.

AUTHORITIES.

Rev. F. D. Avery, MS. letter, September 29, 1884. *Caulkins*, Hist. of Norwich, 2d ed., 175. *Chapin*, Glastenbury Centennial. 150th Anniversary of the Church in Columbia, 6, 31. *Hine*,

Early Lebanon, 155. *Sibley*, Harvard Graduates, ii, 409. *Pres. Stiles*, MS. Lists of Pastors in N. E., 55; an MS. Itinerary, ii, 138.

JOHN GRISWOLD, sixth child and third son of Colonel Samuel, and grandson of Lieutenant Francis Griswold, of Norwich, Connecticut, was born in that town, December 16, 1702. His mother was Susanna, daughter of Christopher Huntington, of Norwich.

He became a physician, but died in Norwich, April 10, 1730, in his 28th year. His estate was inventoried at £350. So far as appears, he was the earliest graduate of the College who devoted himself exclusively to the profession of medicine.

He married Susanna, daughter of Nathaniel Lynde, of Saybrook, who survived him. A daughter married Dyer Throop (Y. C. 1759), and there was also a posthumous son.

AUTHORITIES.

Huntington Family, 72. *Savage*, *Stiles*, History of Windsor, 641, 643. Geneal. Dict. of N. E., ii, 318, 590.

PELEG HEATH, fourth son and seventh child of William, and grandson of Peleg Heath, of Roxbury, Massachusetts, was born in Roxbury, July 26, 1700. His mother was Hannah, daughter of John Weld, Senior, of Roxbury.

He studied theology, was admitted to the Roxbury church, April 14, 1728, and was ordained, November 13, 1728, pastor of the Congregational Church in Barrington, Bristol County, Massachusetts. He was removed from this charge in November, 1740, and did not again officiate as a minister, but continued to reside in Barrington, which in 1746 (when a new line of division was run between Massachusetts and Rhode Island) was included in the town of Warren, Rhode Island, though again made into a distinct town (in Rhode Island) in 1770.

He died October 25, 1748, in his 49th year.

He married, August 26, 1740, Bethiah, eldest daughter of Nathaniel Peck, of Barrington. He next married, December 8, 1743, Jerusha, eldest daughter of Joseph Peck, Jr., of Rehoboth, Massachusetts. She afterwards married, in 1758, Joshua Bicknell, of Barrington, and died April 9, 1763, in her 39th year.

AUTHORITIES.

Amer. Quarterly Register, xii, 263. Dict. of N. E., ii, 399. *Pres. Stiles*, MS. 272. Bicknell Memorial, 13, vi. Peck Lists of Pastors in N. E., 123. Genealogy, 136, 248-9. *Savage*, Geneal.

JOHN HOWELL was the only son of John and Margaret Howell, and grandson of Richard and Elizabeth (Hallock) Howell, all of Southold, Long Island. The extensive estates of the family stretched in a broad strip from Great Peconic Bay to Long Island Sound, near the line of the present town of Riverhead, and are still largely owned by their descendants.

He married Alethea Benjamin, of Southold, and died there, March 19, 1740-41; she survived him without children.

AUTHORITIES.

Rev. E. Whitaker, D.D., MS. Letter, January 8, 1885.

DAVID HUBBARD, second son of John Hubbard, Jr., and Rebecca Hubbard, of Glastonbury, Connecticut, and great-grandson of George Hubbard, an early settler in New Haven Colony, was probably born in 1694 or 1695.

He probably did not study for any profession, but spent his life as a farmer in the eastern portion of his native town (Eastbury Society, now Buckingham). He represented Glastonbury in the General Assembly during nineteen sessions, between 1724 and 1735. He also held military rank, as Captain of the 2d company or trainband in Glastonbury, appointed in 1731.

He died in Glastonbury, October 15, 1760, aged 66 years, and is buried in the ancient cemetery in Buckingham.

He married Prudence, eldest daughter of David Goodrich, of Wethersfield, by his second wife, Prudence Churchill. She next married Judah Holcomb, and died November 29, 1783, in her 83d year.

Captain Hubbard left several sons and daughters, his eldest son having died just before him.

AUTHORITIES.

Chapin, Glastenbury Centennial, 172. *S. Goslee*, MS. letter, Jan., 1885. N. E.
215. *Goodwin*, Geneal. Notes, 78. *W.* Hist. and Geneal. Register, xvii, 357.

WILLIAM HYDE, Junior, second but eldest surviving son of William and Ann (Bushnell) Hyde, of Norwich, Connecticut, and grandson of Samuel Hyde, one of the earliest settlers of Norwich, was born in that town, May 1, 1702.

He remained in Norwich, where he married Anne Basset, April 24, 1722. In May, 1727, he was appointed by the General Assembly Captain of one of the trainbands in the town, and two years later was raised to the dignity of Justice of the Peace. From this promising career of usefulness he was removed by death, June 7, 1738, at the age of 36. Joshua Hempstead's MS. Diary records his death, with the explanation that "he had 150 convulsion fits in two days." His estate was valued at £177. His widow died in Hartford, February 12, 1763, aged 62. Of their seven children, one son and five daughters reached maturity.

He undoubtedly spelt his name *Hide*; it was so spelt in the Triennial Catalogue of Graduates until 1781, when the form Hyde was introduced by President Stiles.

AUTHORITIES.

Caulkins, Hist. of Norwich, 2d ed., 188. Hyde Genealogy, i, 8, 29.

BENJAMIN RUGGLES, the tenth and youngest child of Captain Samuel Ruggles, Jr., of Roxbury, Massachusetts, was born there July 4, 1700. His mother was Martha, daughter of the Rev. John and Mercy (Dudley) Woodbridge, of Newbury. Two of his brothers had graduated at Harvard, in 1702 and 1707 respectively; and, the father having died in 1716, this son was sent to Yale through the influence of his uncle, the Rev. Thomas Ruggles, of Guilford, a Trustee of this College from 1710 to 1728.

He taught school for a time in Billerica, Massachusetts, while studying theology with his eldest brother, the pastor there. On September 8, 1724, a committee was appointed

by a new parish in the southwestern part of Middleboro', Massachusetts,—now Lakeville,—to treat with Mr. Ruggles for the supply of the pulpit;—their attention having been drawn to him by his brother Timothy, who was pastor of the adjoining parish in Rochester, from 1710 to 1768.

On the 25th of October, he accepted this invitation, and on November 4 the parish voted to take him as their minister for life. A church was gathered October 6, 1725, and made choice of Mr. Ruggles the next week as their pastor; he was accordingly ordained on the 17th of November.

After twenty-eight years of service, some dissatisfaction on the part of his people had begun to manifest itself in a gradual reduction of his salary; and as a consequence he sought a dismission, which was granted in December, 1753. On the 4th of February, 1754, he was invited to become the pastor in New Braintree, a town recently (1751) incorporated in the western part of Worcester County, Massachusetts; he was there installed at the formation of a church. April 18, 1754. A colleague was settled in October, 1778, but he continued in office until his sudden death, from an epileptic (or apoplectic) fit, May 12, 1782, in his 82d year.

It is said that he proved, in his last pastorate, a man of "average ability and sincere piety, and his relations with the people were entirely harmonious and productive of great blessing;" he was, however, eccentric in his conduct, and stories to that effect are still current.

On December 30, 1745, he married Dorcas, daughter of Samuel Whiting, Jr., of Billerica, Massachusetts, and sister of his eldest brother's wife. She bore him two sons and four or five daughters, and died September 5, 1778, aged 75 years.

AUTHORITIES.

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| Amer. Quarterly Register, viii, 146, | <i>Mitchell</i> , Woodbridge Record, 17, 18 |
| 154. <i>Rev. E. Dawes</i> , MS. letters of | <i>Paige</i> , Hist. of Hardwick, 480-1. <i>Se-</i> |
| February, 1884. <i>Hazen</i> , Hist. of Bil- | <i>age</i> , Geneal. Dict., iii, 583. <i>Pres. Stiles</i> , |
| lerica, pt. 1, 254; pt. 2, 157. <i>Marvin</i> , | MS. Lists of Pastors in N. E., 69 |
| Hist. of Worcester County, ii, 120. | <i>Whitney</i> , Worcester County Hist., 207 |

Annals, 1721-22

At the session of the General Assembly, in October, 1721, an Act was passed "for the better Regulating the Duty of Impost upon Rhum," which provided that the entire revenue to be collected from that source, for the two years next ensuing, should be applied to the building of the Rector's house. The Treasurer's books show that over £300 (probably in bills of credit) were ultimately received in this way. Encouraged by this promise of aid, the Trustees, when spring opened, contracted with Mr. Caner to build for £600 a dwelling-house, on the lot on the southwest corner of College and Chapel streets, containing about one and one-half acres, and offered to the Trustees by the New Haven Church, which had received it as a gift from its second minister, the Rev. William Hooke, on his return to England, in 1656. The deed conveying the property, on receipt of £43, did not pass until October 20, 1722, after the house had been completed. This dwelling-house, standing about twenty feet back from the street, was 44½ feet in front, by 38 feet in depth, and had two stories, with an attic. It is still remembered as a good specimen of colonial architecture, with its double front doors, and wide hall running from front to rear. A view of the building is given in W. L. Kingsley's *Yale College*, i, 49. There was also a large barn on the southern side of the lot. President Clap states (*Annals*, p. 31) that the house and land cost in all £260 sterling, of which £35 came from private subscription, £55 from the "brief" authorized by the Assembly, £115 from the tax on rum, and £55 from the proceeds of Governor Yale's last donation; but it should be remembered that these figures would have to be nearly doubled if given in the values of the rapidly depreciating bills of credit of the Colony. The

house thus built was occupied by Rector Williams, Presidents Clap, Stiles, and Dwight. In 1797 it was "in a state of great decay," and steps were taken to erect a new President's House, on the present College square, which was occupied by Dr. Dwight in 1800. The old house and lot* were sold in October, 1801; the house stood until 1834.

A troublesome business which occupied much of the time of the Trustees, was the settlement of a suit brought in the New London County Court, in November, 1721, to recover two parcels of land in Killingly (a part of the gift of Major James Fitch, in 1701), which were claimed by two leading inhabitants of Killingly, the Rev. John Fisk and James Leavens; the cases were finally decided in favor of the Trustees in the Superior Court, in September, 1723.

Apart from these lawsuits, it would seem that the College in the spring of 1722 was prosperous beyond precedent; but the first mutterings of a storm began to be heard. A manuscript letter is preserved,† written on May 28 to Cotton Mather by the Rev. Joseph Morgan, who had spent April in travel through Connecticut, and who reports:

"I hear some in Connecticut complain that Arminian books are cried up in Yale College for eloquence and learning, and Calvinists despised for the contrary; and none have the courage to see it redressed."

Next is a letter written, August 20th, by the Rev. George Pigot, Missionary of the Society for the Propagation of the Gospel, who arrived at Stratford in May or June, and now writes to England of a conference with Mr. Cutler and five pastors, who "are determined to declare themselves professors of the Church of England, as soon as they shall understand they will be supported at home."‡

At the Commencement on September 12, "the rector distinguished his performance by the closing words of his prayer, viz.: *And let all the people say, Amen.*"§

* The northern portion of the lot, on the corner of Chapel street, had been early leased, and occupied by a store and printing office.

† Library of Amer. Antiquarian Society.

‡ Conn. Church Documents, i, 57

§ Mass. Hist. Society's Collections, xiv, 298.

Sketches, Class of 1722

* <i>Ebenezer Russell</i> , A.M.	*1731
* <i>Carolus Treat</i> , A.M.	
* <i>Jonathan Williams</i>	*1738
* <i>Johannes Wick</i>	
* <i>Josias Frisbie</i> , A.M.	*1736
* <i>Jedidias Mills</i> , A.M.	*1776
* <i>Isaacus Stiles</i> , A.M.	*1760
* <i>Isaacus Butler</i>	

ISAAC BUTLER was the second child and eldest son of Thomas Butler, of Wintonbury, now the town of Bloomfield, Connecticut, and the grandson of Thomas Butler, of Hartford. His mother was Abigail, daughter of John Shepherd, of Cambridge, Massachusetts, and Hartford.

He married, January 22, 1723, Sarah, daughter of Josiah Marshfield, of Hartford; and the births of two sons and two daughters are recorded in Hartford. He was still residing there in April, 1732. In May, 1736, the parish of Wintonbury was set off from Windsor, Farmington, and Simsbury, and when a church was gathered, in February, 1738, Isaac Butler and his wife headed the roll of its membership, and he was elected the senior deacon. He removed about 1758 (a deacon was elected in his place in 1759) to Harwinton, in Litchfield County, where he is supposed to have died before 1779.

His wife died in Wintonbury, January 12, 1753, at the age of 54, and he married, secondly, Thankful Parsons, July 1, 1762.

AUTHORITIES.

Hinman, Catalogue of Puritan Set-Register, xxiii, 44. *Stiles*, Hist. of
ters, 456. N. E. Hist. and Geneal. Windsor, 565, 873-4; Supplement, 44.

JOSIAH FRISBIE, the eldest son of Caleb and Hannah Frisbie, and grandson of Edward Frisbie, one of the earliest settlers in Branford, Connecticut, was born in that town, December 22, 1700.

He studied theology, and was invited, January 15, 1723-4, to supply the parish of North Guilford, Connecticut, for three months, as a candidate.

He joined the Branford Church, January 30, 1725-6, and died in his native town in September, 1736, in his 36th year. The record of burials kept by the Rev. Philemon Robbins contains the entry, "1736, September 16, M^r. Josiah Frisbie." He left no will; but administration on his estate was granted to his brother, October 2, 1736.

JEDIDIAH MILLS, third son and child of Peter Mills, Jr., and Joanna (Porter) Mills, of Windsor, Connecticut, was born in Windsor, March [or May] 23, 1697. Two of his younger brothers were graduated here, in 1737 and 1738, respectively. During his College course he was of the Wethersfield secession, thus getting his education mainly from the Rev. Elisha Williams.

He studied theology, and showed such promise that he was called, December 2, 1723, to the vacant church in North Haven, Connecticut. He accepted, instead of this, an invitation to a new society in the northern part of Stratford, Connecticut, called Ripton, which is now the township of Huntington. The church was gathered, and he was ordained pastor, February 12, 1723-4. Though gaining a subsistence with great difficulty, he remained in this relation for nearly fifty-two years, until his death, "greatly lamented, after a few minutes' illness," January 19, 1776, in the 79th year of his age,—a colleague-pastor, however, having been settled in October, 1773.

He was a member of the Fairfield East Association of Ministers, and in accordance with the prevailing sentiment in that body favored the "New Light" movement. He was in New Haven at Whitefield's first visit, October, 1740, and Whitefield commemorates him in his Journal, as "a dear man of God," who "talked like one that was no novice in divine things." Like many of his brethren, he eked out a slender salary by giving instruction to young men preparing for College and the ministry; thus, David Brainerd, after his expulsion from Yale, lived with the pastor of Ripton until he was licensed to preach (March—July, 1742).

The inventory of his estate amounted to about £135.

He married, June 16, 1726, Abigail, probably daughter of Robert Treat, Jr., of Milford, who died, after a lingering and painful illness, November 2, 1775, in her 72d year.

Two of their sons were graduated here,—Jedidiah, in 1747, and Samuel, in 1765. His publications were:—

1. A Vindication of Gospel-Truth, and Refutation of some dangerous Errors, in Relation to that important Question, Whether there be Promises of the Bestowment of special Grace, made in Scripture to the Unregenerate, on Condition of any Endeavours, Strivings, or Doings, of theirs whatsoever? Containing a Reply to what [Samuel Johnson] the author of a late Letter from Aristocles to Authades, has offer'd on the Affirmative Side of the Question. . . . Done in a Letter to the Rev. Dr. Johnson. Boston, 1747. 8°, pp. 77. [A. A. S. U. T. S. Y. C.

Answered, the next year, by the Rev. John Beach (Y. C. 1721).

2. An Inquiry concerning the State of the Unregenerate under the Gospel. New Haven, 1767. 8°, pp. viii, 124.

[A. A. S. B. Ath. U. T. S. Y. C.

This was a controversial tract, with remarks on a recent "Enquiry" by Rev. Samuel Hopkins (Y. C. 1741), and was answered by Dr. Hopkins in 1769.

AUTHORITIES.

Conn. Col. Records, viii, 71; ix, 443.
Conn. Journal, February 7, 1776. Contributions to Eccl. Hist. of Conn., 410, 411. Cothren, Hist. of Woodbury, iii, 635. Memoir of Rev. Wm. Robinson, 202. Savage, Geneal. Dict., iii, 214.

Sprague, Annals, i, 662; ii, 5. Pres. Stiles, MS. Itinerary, v, 170; MS. "Miscellaneous" vol., 379. H. R. Stiles, Hist. of Windsor, 704. Tracy, Great Awakening, 102.

EBENEZER RUSSELL, the sixth son and seventh child of the Rev. Samuel and Abigail (Whiting) Russel, of Branford, Connecticut, and brother of John and Samuel Russell (Y. C. 1704 and 1712), was born in Branford, May 4, 1703.

He studied theology, and in September, 1726, being then of Stonington, was called to the North Society in Stonington (now the town of North Stonington), in which (though incorporated in 1720) a church had not yet been organized. He accepted the call, and was ordained at the formation of the church, February 22, 1726-7.

His brief ministry was ended by his death, in North Stonington, May 22, 1731, at the age of 28.

He married, June 14, 1727, Content, youngest daughter of Benjamin and Mary (Fanning) Huet, of Stonington.

AUTHORITIES.

Morris, Dedication at N. Stonington, 8-11. *Trumbull*, Hist. of Conn., ii, 529.

ISAAC STILES, the third child and eldest son of John Stiles, whose father and grandfather of the same name came from England to Windsor, Connecticut, in 1635, was born in that town, July 30, 1697. His mother was Ruth, daughter of Samuel Bancroft of Westfield, Massachusetts. A younger brother, the Rev. Abel Stiles, graduated in 1733.

He was brought up as a weaver, but after reaching his majority was prepared for College by his pastor, the Rev. Timothy Edwards (father of President Edwards), and after graduation he taught school in his mother's native place, studying theology at the same time under the direction of the Rev. Edward Taylor (Harv. 1671), whose daughter he soon married. He was there licensed to preach, and was thought of as a colleague to Mr. Taylor; but the church and society were not united on him. He was also the sec-

and choice in Bolton, Connecticut, in May, 1723, when that church called Jonathan Edwards.

In January, 1724, he began to preach to the church in the North parish of New Haven (now North Haven), which had been left vacant since the withdrawal of the Rev. James Wetmore (Y. C. 1714), a year before. After a trial of his gifts he was called to settle, on an annual salary of £70, to be raised gradually to £120, and was ordained November 11, 1724.

He was married, on the 1st of June, 1725, to Keziah, youngest daughter of the Rev. Edward Taylor, who died December 4, 1727, in her 26th year, leaving an infant son, who was graduated here in 1746, and was President of the College from 1777 to 1795. He was again married, in 1728, to Esther, daughter of Samuel Hooker, Jr., of Hartford, who survived him, dying January 12, 1779, in her 77th year; of the five sons and five daughters by this marriage, two sons and two daughters reached maturity.

After a ministry to the same parish of more than thirty-five years, the latter part of which was burdened by great bodily infirmity, while the parish increased from between fifty and sixty to about one hundred and eighty families, he died, suddenly, in North Haven, May 14, 1760, in his 63d year. A Brief Discourse delivered the next day at his Funeral, by the Rev. Chauncey Whittelsey (Y. C. 1738), pastor of the 1st Church in New Haven, was published; and bound with it, Two Occasional Sermons, delivered at North Haven, June 1, 1760, by the Rev. Theophilus Hall (Y. C. 1727), of Meriden.

He was a zealous minister of the "Old Light" school, and in the last years and months of his life was harassed by a small minority among his people, on account of these views; this treatment, seconded by some of his ministerial brethren, is said by Mr. Hall, in the Sermons just referred to, to have helped to cut short his days. By the same testimony, "he was an excellent preacher; nature, it seems, had formed him for this, and his greatest talent lay here."

His tombstone commemorates his "natural gift of eloquence," and his immediate successor, the Rev. Benjamin Trumbull, describes him as "a zealous, engaging preacher;" Professor Kingsley also credits him with intellectual powers of more than usual vigor. Mr. Hall singles out for special notice, as the qualities in which he excelled, "Humility, Uprightness, and Honesty."

President Stiles, in a confidential letter written ten years after his father's death, ends a denial of some misrepresentations concerning his own theological views with these bitter words: "There is a sin unto death; that sin my father sinned in opposing 'New Light'; this is imputed to me, and in this life it is never to be forgiven."

He published:—

1. A Prospect of the City of Jerusalem, in its Spiritual Building, Beauty and Glory. The Election Sermon [from Ps. cxlvii, 2], 1742. N. London, 1742. 16°, pp. iii, 59. [*C. H. S. U. T. S. Y. C.*]

This has much more sprightliness than was usual in the publications of its class; it is also bitterly sarcastic in its references to the New Lights in theology.

2. A Looking-glass for Changlings. A Seasonable Caveat against Meddling with them that are given to Change. In a Sermon [from Prov. xxiv, 21] preach'd at the Free-men's Meeting at New-Haven, April 11, 1743. N. London, 1743. 16°, pp. 44.

[*B. Ath. C. H. S. M. H. S.*]

3. The Character and Duty of Soldiers. Illustrated, in A Sermon [from 2 Sam., x, 12] Preached May 25, 1755, in New Haven, at the Desire of Col. Nathan Whiting, to the Military Company under his Command in the present Expedition, for the Defence of the British Dominions in America. N. H., 1755. 16°, pp. iii, 28.

[*A. A. S. A. C. A. C. H. S. Y. C., imperfect.*]

4. A Sermon [from 2 Tim. ii, 1,] preached at the Ordination of his son, Ezra Stiles, Newport, October 22, 1755. Newport, 1755. 8°, pp. iii, 33.

[*A. A. S. C. H. S. Y. C.*]

5. He was also the author of

The Declaration of the Association of the County of New-Haven, February 19, 1744-5, Concerning the Rev. Mr. George Whitefield, His Conduct and the State of Religion at this Day. Boston, 1745. 8°, pp. 8.

[*A. A. S. Harv.*]

Many of his MS. sermons are in the Library of the Massachusetts Historical Society; and Yale College Library has in MS. a curious poetical love-letter to Miss Keziah Taylor, dated 1724.

His library at his death consisted of about one hundred volumes, appraised at $7\frac{1}{2}$ pounds. The whole estate was valued at about £1600.

AUTHORITIES.

Amer. Quart. Register, x, 401. *Barber*, Conn. Hist. Coll., 245. *T. Hall*, Sermons after his death. *Kingsley*, Life of Ezra Stiles (in Sparks' Amer. Biogr., xvi), 4. *Pres. Stiles*, MS. Diary, ix, 6, 7, 10; Oct. 21, 1771; and MS. Itinerary, i, 64; iii, 15, 18, 19; v, i; and MS. "Miscellaneous" vol., 399. *H. R. Stiles*, Hist. of Windsor, 784-6. *Stoughton*, Windsor Farmes, 81. *B. Trumbull*, Century Sermon, 24. *Whittelsey*, Funeral Discourse.

CHARLES TREAT, second child of Lieutenant Thomas and Dorothy (Bulkley) Treat, of Nayaug, now the village of South Glastonbury, in Glastonbury, Connecticut, and brother of the Rev. Richard Treat (Y. C. 1719), was born February 28, 1695-6.

He studied theology, and appears to have preached for a while; in April, 1727, he was one of the candidates for the vacant pulpit in his native town. In the year just mentioned, on the twelfth of October, he married Sarah, daughter of John Gardiner, the third proprietor of Gardiner's Island, and half-sister of John Gardiner (Y. C. 1711); she brought him some wealth, and he seems thenceforth to have relinquished his profession, and to have devoted himself to agriculture on his paternal estate. They had issue, four daughters and one son. Mrs. Treat died April 2, 1744.

The date of her husband's death is not ascertained; it was probably between 1751 and 1757,—the latter being the date when his name is first starred in the catalogue of graduates. (Another Charles Treat, son of James, and second cousin of the above, died in Wethersfield in 1742, aged 48.)

It may be noted, that this is the first graduate on our roll with the baptismal name of *Charles*; and no second example follows until the next generation of Americans is on the stage, in the person of Charles Jeffrey Smith, of the Class of 1757. The explanation of this fact is to be sought in the bitterness with which the founders of New England regarded Charles I and II, kings of England.

The favorite names for the period under review were all scriptural; in fact, *William* is the only name borne by any considerable number of the graduates before 1745, which is not taken from the Bible. Of the whole number (483), forty-seven are named *John*, forty-six *Samuel*, twenty-six *Daniel*, twenty-five *Joseph*, twenty-two *William*, and twenty *Jonathan*; the special reason for the popularity of *Samuel* may have been that many who bore it were children dedicated from infancy to God's service, and to the best attainable education. (Cf. 1 Sam. i, 20, 28.)

AUTHORITIES.

Bulkeley Genealogy, 87. Chandler bury Centennial, 68, 185, 216. Goodwin, Geneal. Notes, 229.

JOHN WICK was a son of John Wick, Junior, and Temperance Wick, of Southampton, Long Island. His father, a magistrate and man of importance in his day, died in the village of Bridgehampton, in Southampton, January 16, 1718-19; and in his will (made a month earlier) he provided that his son John should "be brought up to learning at College," and set aside for this purpose £100 worth of land.

We know no more of him, beyond the fact that he did not take his second degree, and that his name is starred in the Triennial Catalogue of 1757, but not in the next earlier which is extant—that of 1751.

AUTHORITIES.

Howell, Hist. of Southampton, 302.

JONATHAN WILLIAMS was probably the son of William and Sarah Williams, of Hartford, Connecticut, and grandson of William and Jane Williams, of the same town; the will of this William Williams, Jr., dated January, 1737-8, and proved September, 1743, bequeathed £5 to his son Jonathan, "if he is living and comes to demand it."

Jonathan, the graduate, practiced medicine in Wethersfield, Connecticut. He died there in 1738, as letters of administration were granted on his estate (which proved to be insolvent), July 24, 1738. The inventory of his effects amounted to £171; it contains only clothing, drugs, medical instruments, and books.

He was the earliest representative on our roll of the family which (next to the ubiquitous Smith family) has furnished the largest number of graduates, down to the present time.*

He is also the earliest graduate whose parentage we are unable to state with certainty.

AUTHORITIES.

Conn. Med. Soc. Proceedings, 1851, 40.

* In the last Catalogue of Graduates (1883) there are 197 Smiths or Smyths, 103 Williamses, 99 Clarks or Clarkes, 78 Browns or Brownes, 78 Halls, 65 Hubbards, 64 Baldwins, 63 Stronges, 58 Johnsons, and 54 Huntingtons; no other surname has more than fifty representatives.

Annals, 1722-23

On the evening of Commencement Day, September 12, 1722, it was rumored abroad that Rector Cutler, Tutor Browne, and certain other gentlemen designed the next day to propound to the Trustees some questions respecting the validity of Presbyterian ordination and the claims of apostolical succession. The rumor was substantially correct ; for on the following day, after dinner, the Rev. Messrs. John Hart (Y. C. 1703), Samuel Whittelsey (1705), Jared Eliot (1706), James Wetmore (1714), and Samuel Johnson (1714), with the Rector, and Tutor Daniel Browne (1714), appeared in the Library, in the presence of the Trustees and of many other ministers, and announced that some of them doubted the validity, and the rest were more fully persuaded of the invalidity, of the Presbyterian ordination ; and that all of them were seeking light on the duty of entering the visible communion of the Church of England. They, or the majority of them, were reluctant to commit themselves by a formal written statement of their position ; but this being insisted upon, they drew up and signed such a paper. The Trustees then adjourned for a fuller meeting, a month later, and advised the wavering pastors as to their conduct meantime in respect to public ministrations.

We have the testimony of one of the Trustees present (Stephen Buckingham), that the Rector declared in this interview,

"That he had for many years been of this persuasion (his wife is reported to have said that to her knowledge he had for eleven or twelve years been so persuaded), and that therefore he was the more uneasy in performing the acts of his ministry at Stratford, and the more readily accepted the call to a college improvement at N. Haven."

The accuracy of this testimony* from a credible witness has been impugned by the usually impartial historian of the Episcopal Church in Connecticut† and by others; but as it seems to the present writer without good reason. It is not irrelevant to mention that on September 2, a meeting had been notified in Boston of persons desiring to contribute towards erecting a new Episcopal Church in that town; and that before the news of Cutler's avowal was received there, it began to be whispered abroad in the town that he was expected to be the minister of the new congregation.‡

Before the adjourned meeting of the Trustees in October, Governor Saltonstall proposed that a friendly argument should then be conducted, with himself as moderator, in the hope that a candid discussion might reclaim such as were still open to conviction. The suggestion was accepted, and on Tuesday, October 16, the arguments were held in the College Library, the Governor presiding, says Johnson (one of the chief speakers), "very genteelly"; the General Assembly being in session in New Haven, there was a large and interested audience. Cutler and Johnson and their friends had the advantage of a deeper personal interest in the event, and of direct and long-continued preparation; and when, instead of legitimate argument, the opposite party lapsed into mere rhetorical declamation, the sensible moderator put an end to the conference. The result was, that only Johnson stood with the Rector and Tutor in resolving to withdraw from the Congregationalists; Wetmore, another of the signers, followed them a few months later, while the other three found their scruples quieted by the arguments or by the persuasions of the great majority around them.

On the next day, at a special meeting of the Trustees, it was "voted, that the Trustees, in faithfulness to the trust reposed in them, do excuse the Rev. Mr. Cutler from all

* Mass. Hist. Society's Collections, xiv, 299.

† Beardsley's History, i, 41.

‡ Mass. Hist. Society's Proceedings, xii, 378; cf. Sewall's Diary, iii, 308.

further service as Rector of Yale-College." Mr. Browne's resignation of his tutorship was also accepted; and it was provided that all future rectors and tutors should, before their appointment was complete, declare to the Trustees

"Their assent to the Confession of Faith owned and consented to . . . at Saybrook, September 9, 1708, and shall particularly give satisfaction to them of the soundness of their faith in opposition to Arminian and prelatical corruptions or any other of dangerous consequence to the purity and peace of our churches."

On this platform two new tutors were elected, James Pierpont and William Smith.

Mr. Cutler left town the next week for Boston, where the rest of his long life was spent. He visited England at once to obtain orders, and from his return in September, 1723, till his death, August 17, 1765, served as Rector of Christ Church, though disabled by a paralytic stroke from April, 1756.

President Stiles, whose impressions were derived from his father, a graduate of 1722, says (MS. Diary, ix, 42):

"Rector Cutler was an excellent linguist—he was a great Hebrician and Orientalist. He had more knowledge of the Arabic than, I believe, any man ever in New England before him, except President Chauncy and his disciple the first Mr. Thatcher. Dr. Cutler was a good logician, geographer, and rhetorician. In the philosophy and metaphysics and ethics of his day or juvenile education he was great. He spoke Latin with fluency and dignity and with great propriety of pronunciation. He was a noble Latin orator. . . . He was of a commanding presence and dignity in government. He was a man of extensive reading in the academic sciences, divinity, and ecclesiastical history. He was of a high, lofty, and despotic mien. He made a grand figure as the head of a College."

The Rev. John Eliot, who was born in Boston in 1754, says of him in his Biographical Dictionary:—

"He was haughty and overbearing in his manners; and to a stranger, in the pulpit, appeared as a man fraught with pride. He never could win the rising generation, because he found it so difficult to be condescending; nor had he intimates of his own age and flock. But people of every denomination looked upon him with

a kind of veneration, and his extensive learning excited esteem and respect, where there was nothing to move, or hold the affections of the heart."

It may be added that his personal influence over the College students does not appear to have led to any development among them of Episcopal tendencies. So far as now appears, only three of the undergraduates of his day subsequently conformed to the Church of England, viz., John Beach (Y. C. 1721) in 1731, Daniel Dwight (1721) in 1728, and Jonathan Arnold (1723) in 1734; nor can it be certain that Cutler was responsible for either of these changes. As to the wider question of his usefulness as a College President, his service was too brief to afford grounds for a really satisfactory reply. The haughtiness and imperiousness of his later career may not have been out of keeping with the reverence which the habits of that day exacted from pupils towards a teacher. His attitude towards the College in later years was one of unsparing criticism and hostility, if one may judge from his own letters, many of which are printed in volume iv of Nichols's *Illustrations of the Literary History of the Eighteenth Century*, and reprinted in Perry's *Papers relating to the History of the Church in Massachusetts*.

Arrangements were made by the Trustees for a succession of temporary Rectors to reside in rotation at the College during the winter,—the Rev. Mr. Woodbridge of Hartford being apparently their first choice for the permanent rectorate, but not accepting.

The Trustees met again on April 17, 1723, and then chose as Rector, apparently on the Governor's recommendation, Nathaniel Williams, a graduate of Harvard in 1693, and since 1708 head-master of the Public Free Grammar School in Boston. He was now about 48 years of age, and of eminent reputation as a teacher; but he preferred to spend his remaining life in the service of his native town, among the friends to whom he was attached.

At Commencement in 1723, the Rev. Mr. Woodbridge

presided and gave the degrees as *pro tempore* Rector. An honorary degree of Doctor of Medicine was conferred upon Dr. Daniel Turner, a well-known Fellow of the Royal College of Physicians in London, who had accompanied his letters soliciting the honor with a gift of twenty-eight volumes of valuable medical books (some of them written by himself); the circumstance that the degree was thus prefaced led some wit of the period to declare that the mystic letters, "M.D.", must mean "*Multum Donavit.*" This was the second doctorate conferred in America,—the first being Increase Mather's degree of D.D., given by Harvard College in 1692; the degree of M.D. was first given in course in 1768, by the University of Pennsylvania.

Sketches, Class of 1723

*Ichabod Wolcott Chauncey, A.M.	
*Josephus Buckingham, A.M.	*1760
* <i>Thomas Ruggles</i> , A.M., Socius	*1770
*Guilielmus Hooker	*1724
* <i>Nehemias Bull</i> , A.M.	*1740
*Abrahamus Bradley, A.M.	*1771
* <i>Jonathan Arnold</i> , A.M. et Oxon. 1736	*1752
*Thomas Norton	*1768
*Josephus Morgan	*1723
* <i>Ebenezer Gould</i> , A.M.	*1778
* <i>Nathanael Hubbell</i> , A.M.	*1760

JONATHAN ARNOLD was the eldest son of Jonathan and Elizabeth Arnold, of Haddam, Connecticut, where he was born, January 11, 1700-01. His father in his will (December, 1728) leaves to this son only two acres of land, "which with the expense of his education I account a large double portion of my estate."

He studied theology, and was licensed to preach by a committee of the Hartford North Association in 1724 (after June 2).

Early in 1725 he was ordained pastor of the Congregational Church in West Haven, Connecticut,—the people stipulating that if he should (like his predecessor, Samuel Johnson) embrace Episcopacy, the money paid to him as a settlement should be refunded.

Johnson, however, conducted occasional services within the parish, and was able to gain an influence over the young minister, so that in December, 1733, he could report to the Bishop of London that he had reason to believe that Mr. Arnold would in a little time declare for Episcopacy; and on the next Easter Sunday (April 14, 1734) Arnold received his first communion from the hands of Johnson, at Stratford. In May or June, he was dismissed from his pastoral charge in West Haven, and in 1735 he went to England for orders. He was received with attention, and Bishop Benson, of Gloucester, to whom Mr. Johnson had commended him, sent him to Oxford to receive there (March 8, 1735-6) the honorary degree of Master of Arts.

After a tedious voyage he arrived at Boston on his return, July 1, 1736, with an appointment as Itinerant Missionary for Connecticut of the Society for the Propagation of the Gospel in Foreign Parts, with his residence at West Haven. His salary was only £30 a year, but as he was possessed of some private means, he desired no more. The chief places where he labored, besides West Haven, were Derby and Waterbury. The event by which this portion of his life was chiefly made memorable was his attempt in the fall of 1738 to take possession of a lot of land facing on the Town Green in New Haven, on the strength of a deed (dated March 26, 1736) from William Grigson, of London, to himself; by which this land was professedly given for the erection of an Episcopal Church, and as glebe land for a minister. Grigson's title was

regarded as imperfect, and Arnold's attempt to take possession was resisted by a mob of students and townspeople. He seems to have failed in discretion in his conduct, both in this and in some other matters, and being of "a very unsteady disposition," in the latter part of April, 1740, he was transferred to Staten Island, as the missionary of the Venerable Society, in charge of St. Andrew's Church, at a salary of £30 a year. From this charge he was dismissed, June 21, 1745, in consequence of complaints from the wardens and vestrymen.

In April, 1746, being still at Staten Island, he brought suit in the New Haven County Court for the recovery of a debt.

From this date he disappears from view, except in the glimpse afforded by a letter of the Rev. T. B. Chandler, to the Rev. Dr. Johnson, dated Elizabethtown, New Jersey, February 26, 1753, as follows:—

"I had the pleasure of receiving your favor of January 29, and am sorry to tell you that Mr. Arnold did nothing in his will for his children in New England. Mrs. Arnold was left sole executrix, and everything her husband died possessed of was left to her disposal. However, she says she is willing that his children in New England should come in for shares with her own child in whatsoever he left in your parts; and I believe she will not recall it. As to the temper of mind in which Mr. Arnold left the world, I find that he had his reason for some months before his death, which he retained to the last. But I have not heard what remarks or reflections he made on his past life, and what was the moral disposition of his mind."

No will appears to have been proved, either in New Jersey or New York.

His first wife, to whom he was married, April 4, 1728, was Abigail, only child of the late John and Abigail (Hollingworth) Beard, of Milford, a large heiress. (In the Milford town records, adjoining the entry of this marriage is also the entry of a marriage of the same bridegroom to Mrs. Sarah Miles, July 29, 1728; some inexplicable error lurks in the latter entry.) Mrs. Abigail Arnold

was living in May, 1739, when she joined her husband in a deed of land in New Haven.

Whitefield in his visit to the Colonies in November, 1739, fell in with Arnold, and was so disgusted with him as to take the trouble of writing a letter (from Philadelphia, November 27) to the Secretary of the Venerable Society, warning him that, in the writer's opinion, Arnold "is unworthy of the name of a minister of Jesus Christ. I have been," he continues, "in his company several times and was obliged to reprove him openly for his misconduct. . . . Wherever he has been, a very ill report is spread abroad concerning him." Arnold had already printed in New York, November 17, a warning against Whitefield, reprinted in the Boston News-Letter; they had been thrown together in coming from Philadelphia, and Arnold had sought out Whitefield, in New York, at the house of "Mr. Smith, the lawyer" (Y. C. 1719).

AUTHORITIES.

- Beardsley*, Hist. of Episc. Chh. in Conn., i, 111-117, 168; and Life of S. Johnson, 85, 93-95, 100, 101; and MS. Letter, July 5, 1871. *Bronson*, Hist. of Waterbury, 293. *Chapin*, Hist. of Christ Church, W. Haven, 10. *Colton*, Hist. Discourse at West Haven, 21. Doc. Hist. of Prot. Episc. Chh. in Conn., i, 156, 166, 168, 171. *Hinman*, Puritan Settlers of Conn., 53, 59. N. H. Colony Hist. Soc. Papers, i, 52-54; ii, xx, xxi. *Perry*, Papers relating to the Hist. of the Chh. in Mass., 673-4; and Papers relating to the Hist. of the Chh. in Pa., 211-12.

ABRAHAM BRADLEY was born in Guilford, Connecticut, July 26, 1702, the eldest son and third child of Lieutenant Abraham, who was the son of Captain Stephen Bradley, an emigrant to Guilford from Bingley in Yorkshire. His mother was Jane Leaming, of Long Island.

After receiving his first degree, he resided in his native place, and was employed as teacher of the grammar school, at a salary of £40 a year, with occasional interruptions of a year or two at a time, until about 1750.

In August, 1728, he married Reliance, daughter of William Stone, of Guilford. She died in Guilford, April 1, 1757, and soon after he is said to have removed to Litchfield, Connecticut.

He appears to have again removed, as neither his tomb nor the settlement of his estate is found in Litchfield. He is supposed to have died in 1771. His name is first starred in the Triennial Catalogue of 1775.

He had eight children, one of whom, Abraham (born December 11, 1731), was Assistant Postmaster General of the United States, from 1789 to 1829, his brother, Dr. Phineas, being associated with him, as Superintendent of post routes and contracts.

AUTHORITIES.

Kilbourne, Biogr. Hist. of Litchfield Co., 154.

JOSEPH BUCKINGHAM, the younger brother of Isaac Buckingham (Y. C. 1718), and son of the Rev. Thomas and Ann (Foster) Buckingham, was born in Hartford, August 7, 1703.

At the meeting of the Trustees of the College at which the Rev. Elisha Williams was elected Rector, September 29, 1725, Mr. Buckingham was elected tutor, but he declined the appointment. That he entered on the study of theology, is inferred from the fact that in the winter following his father's decease (Nov. 19, 1731), he declined a call to succeed him in the Second (or South) Church of Hartford. He ultimately chose the legal profession, and from October, 1741, until his death, was Judge of Probate for the Hartford District. He was also a Representative of Hartford in thirty-five sessions of the General Assembly, between 1735 and 1757, and he served the town and the colony in many other important trusts. He died, unmarried, in Hartford, November 29, 1760, in his 58th year.

He left an unfinished will, bequeathing the most of his estate to the religious society over which his father had been settled, but his cousin (the Rev. Daniel Buckingham, Y. C. 1735) and other heirs successfully contested the admission to probate of this nuncupative disposition of ancestral real estate; finally, the General Assembly, in May, 1764, overruled the decision of the probate court, and of the Superior Court, to which appeal had also been made, and appointed the testator's mother (now the widow Ann Burnham) administratrix,—she having in the mean time deeded to the South Congregational Society her house and homestead, in confirmation of her son's intentions.

"Elegiac Thoughts, occasioned by the sudden death of Joseph Buckingham, Esq.," consisting of ninety-seven lines of blank verse, by "W. W.," were published in the Connecticut Gazette for February 21, 1761.

AUTHORITIES.

Chapman, Buckingham Family, 16-18. *Puritan Settlers of Conn.*, 373-4. N. E. Conn. Col. Records, xii, 264-66. Conn. *Weekly Journal*, February 21, 1731-2. *Gazette*, February 21, 1761. *Hinman*,

NEHEMIAH BULL was the second son of John and Esther (Royce) Bull, and the grandson of Deacon Thomas and Esther (Cowles) Bull, all of Farmington, Connecticut; and is supposed to have been born in that town or in Hartford in 1701.

After graduation he taught a school on Long Island, and in January, 1725, went to Westfield, Massachusetts, for a similar purpose. Meantime he was studying theology, and on the 1st of June, 1725, was licensed to preach by the Hartford North Association. The aged pastor of Westfield (the Rev. Edward Taylor, Harv. Coll. 1671) was in need of a colleague, and Mr. Bull was for many months employed to assist in the preaching, though owing to the opposition of one influential parishioner he was not at

once called to settle. A council was finally convened for his ordination, October 26, 1726, and proceeded to that step after fully investigating some alleged lack of unanimity in his call. The sermon preached on the occasion by the Rev. William Williams (Harv. Coll. 1683), of Hatfield, was published. (Boston, 1728. 8°.) After Mr. Taylor's death (June 29, 1729), Mr. Bull continued sole pastor until his own decease, which occurred April 12, 1740, in his 39th year. He was, in the language of his recent successor, the Rev. Emerson Davis, "a man of respectable talents, rather excitable, and incurred the displeasure of some of the people. The opposition did not become very formidable before he sickened and died." The dissatisfaction seems to have been caused by his demands for the increase of the very liberal salary which he received. He was settled on £100 a year, which was gradually increased to £240, though in a depreciated currency. He left an estate valued at £1530, including a library of about one hundred volumes and one hundred pamphlets.

Of the confidence in which he was held, one evidence is that he was one of the two persons to whom was entrusted in 1734 by Governor Belcher the responsibility of organizing a mission to the Housatonic Indians at Stockbridge.

He married, in February, 1728-9, Elizabeth, daughter of Colonel Edward Partridge, of Hatfield, a sister of Oliver Partridge (Y. C. 1730), and granddaughter of the clergyman who preached at his ordination. She survived him, with four sons; the eldest became (in accordance with his father's will) a physician, and settled in Sheffield, Massachusetts, where he died in 1758.

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Amer. Quart. Register, x, 384, 401.
Bridgman, Epitaphs of Northampton,
 &c., 154. *Davis*, Hist. Sketch of West-
 field, 29. 30. *Hinman*, Early Puritan
 Settlers, 390-1. *Hopkins*, Hist. Memoirs

relating to the Housatunnuk Inds., 4-9.
 Sketches of the Churches and Pastors
 in Hampden County, 61. Westfield
 Jubilee, 63-5, 130.

ICHABOD WOLCOTT CHAUNCEY was born in Stratfield, now Bridgeport, Connecticut, January 5, 1703-4, and baptized four days later. He was the youngest child of the Rev. Charles Chauncy (Harv. 1686), the pastor of Stratfield; and grandson of the Rev. Israel Chauncy (Harv. 1661), of Stratford, one of the founders of Yale College. His mother, Sarah, daughter of Henry Wolcott, Jr., of Windsor, Connecticut, dying at his birth, he received an additional baptismal name in consequence,—the second instance of a double name on our catalogue.

His father died at the end of the year 1714, and this son chose for his guardian the Rev. Samuel Cooke (Y. C. 1705), his father's successor in the pastoral office. At the end of his first year in College his uncle, Dr. Robert Chauncy, a physician in Bristol, England, sent for him; but Mr. Cooke seems to have taken the responsibility of detaining him to finish the College course.

The invitation was probably renewed after he came of age, as he sailed for England early in 1726. It is said that a marriage was arranged with his uncle's daughter, Anne, but was frustrated by her early death. He remained in England, and died there. The latest date in connection with his name is a record in Fairfield of a division, in October, 1730, of certain lands there between him and his elder brother.

His father's will (1714) speaks of property owned by him near Bristol, in England, and possibly the son may have settled upon this estate.

His name is first starred in the Triennial Catalogue of 1742.

AUTHORITIES.

- Chauncey Memorials, 213, 214, 286— Conn. State Library, MSS. on Colleges
98. Conn. Col. Records, vi, 339-40. and Schools, i, 31, 33.

EBENEZER GOULD, or GOOLD, was born in Guilford, Connecticut, the youngest son of Benjamin and Elizabeth Gould. His father died, the year before he entered College. On the 26th of March, 1724, he was chosen master of the Grammar School of his native town, in the place of his classmate Hooker, who had died the week before. He served only till the end of the year.

He afterwards studied theology, and in 1728 was ordained and installed pastor of the newly organized Presbyterian Church in the township of Greenwich, near Fairfield, in Cumberland County, New Jersey. There he married Amie, a sister of Francis Brewster, one of the elders of his church. She died there, July 16, 1739, at the age of 36. About the same time the parsonage was burned with all its furniture, and difficulties arose between him and his church, perhaps because of his bias towards Congregational as opposed to Presbyterian order, and in 1739 he removed from Greenwich, without regular dismissal by the Philadelphia Presbytery to which he belonged.

In September, 1740, he was installed over the Presbyterian Church in Cutchogue, a parish in Southold, Long Island. In April, 1747, he united with five other ministers in the formation of the Presbytery of Suffolk; but this step alienated the feelings of a majority of his people, who were "Old Light" Congregationalists, so that a separation took place, which was approved by the Presbytery in October, 1747. Meantime he had returned to Connecticut, where he was installed, October 10, 1747, over the Congregational Church lately organized in the parish of Middlefield, in the southwest part of Middletown. As early as 1752 difficulties arose here, and in 1756, after long dissatisfaction, he was dismissed.

After this he probably supplied vacant pulpits in the neighborhood, as he had opportunity; thus, in 1763, he was supplying the pulpit in Tarringford, in Litchfield County.

Later he removed to (East) Granville, Hampden County, Massachusetts, but preached no more. There he is believed to have died, in 1778 or 9. (His name was not starred in the Triennial Catalogue of 1778.) Administration was granted on his estate, September 2, 1783, to Thomas Gould, but it proved insolvent.

AUTHORITIES.

Elmer, Hist. of Cumberland County, 103. *Field*, Centennial Address at Middletown, 187. *Fithian*, Hist. of the Presb. Church, Greenwich, 4-8. *Prime*, Hist. of L. I., 139. *Torrington* Centennial, 25. *Webster*, Hist. of the Presb. Church in America, 405-6.

WILLIAM HOOKER, the only son of James and Mary (Leete) Hooker, of Guilford, was born in that town, October 16, 1702. He was the great-grandson of the Rev. Thomas Hooker, of Hartford, and of William Leete, successively Governor of the New Haven and the Connecticut Colonies. His father's brother Daniel (Harv. 1700) had been the earliest tutor in this College.

He was chosen Master of the Guilford Grammar School, February 11, 1723-4, but died on the 20th of the following month, unmarried, in his 22d year.

NATHANIEL HUBBELL, the fourth son and fifth child of Richard Hubbell, of Fairfield, Connecticut, by his second wife, Hannah Sillaway, of Malden, Massachusetts, and grandson of Richard and Elizabeth (Meigs) Hubbell, of Fairfield, was born in that town, August 11, 1702, and was baptized five days later in the church at Stratfield, now Bridgeport.

He studied theology, and was soon settled over the church just gathered in the southwest part of Elizabethtown, New Jersey, in the district subsequently called West-

field. Though himself preferring the Congregational order, he joined the Presbyterian Synod of Philadelphia in pursuance of the wishes of his people, but at his first appearance at their meetings (in September, 1727), he united with David Evans (Y. C. 1713), Joseph Webb (Y. C. 1715), and another, in protesting against some action of the Synod, and for four or five years he appears to have remained independent. His field of labor, meantime, included the settlements to the northwards known as Whippany or Hanover,—comprehending the greater part of what is now Morris County. In 1730, he gave up the charge of Hanover, retaining Westfield until about 1745, when his prosecution of a claim against his people for arrears brought about his dismissal.

He removed at first to Rahway, but finally to Lebanon, in Hunterdon County, where he died in 1760. His will (dated July 11, 1760, proved May 28, 1761) mentions his "disobedient and absconded wife Elizabeth," four sons, and four daughters.

AUTHORITIES.

Hatfield, Hist. of Elizabeth, N. J., Madison, N. J., 13. *Webster*, Hist. of 581-2. *Tuttle*, Hist. of Presb. Church, the Presbyterian Church, 386-7.

JOSEPH MORGAN was the eldest son of the Rev. Joseph Morgan, who received the honorary degree of Master of Arts from this College about 1720, and the grandson of Lieutenant Joseph and Dorothy (Parke) Morgan, of Preston, Connecticut. He was probably born during his father's settlement at Bedford, Westchester County, New York,* and was the earliest graduate of this College from the Province of New Jersey.

* The father was settled over the First Church in Greenwich, Connecticut, 1697-1700; in Bedford, N. Y., 1700-02; in East Chester, N. Y., 1702-04; over the Second Church, Greenwich, 1705-08.

He had intended to follow the clerical profession ; but died in less than three months after graduation, Thursday, November 28, 1723, at his father's residence in Freehold, New Jersey. A discourse by his father, delivered on the day after the funeral, was published at New London, Connecticut, in 1725, with the title, *The Duty and a Mark of Zion's Children*. (Copies are in the libraries of the Connecticut and New Haven Colony Historical Societies and of Princeton Seminary.)

The language of this discourse shows that the young man anticipated employment in the destitute neighborhood about Freehold.

AUTHORITIES.

Morgan Genealogy, 35. *Webster, Hist. of the Presbyterian Church*, 337.

THOMAS NORTON, the eldest son and second child of Thomas Norton, and grandson of John and Hannah (Stone) Norton, of Guilford, Connecticut, was born in Guilford, October 1, 1704. His mother was Rachel, daughter of Comfort and Mary (Weld) Starr, of Middletown.

He did not follow a profession, but lived an unobtrusive life as a farmer in his native town, where he died, September 8, 1768, at the age of 64. His property as inventoried was very small.

He was married, in 1730, to Bethiah ———, who died September 23, 1776, being then in her 72d year. At least two children (sons) survived him.

AUTHORITIES.

Starr Family, 119.

THOMAS RUGGLES, the elder son and fourth child of the Rev. Thomas Ruggles (Harv. 1690), of Guilford, Connecticut, by his first wife, Sarah, daughter of the Rev. Moses Fiske (Harv. 1662), was born in Guilford, November 27, 1704. His half-brother, Nathaniel, was graduated here in 1732.

He was engaged, December 19, 1723, to teach the Grammar School in his native town; but was succeeded in this position, less than eight weeks later, by his classmate Hooker.

Where his theological studies were pursued is not known; but when the pulpit of Guilford was made vacant by the death (June 1, 1728) of his father, a council of six neighboring ministers (held July 8) advised that he be employed for three months, as a candidate. He was thus employed, and on the 13th of the following February a call to settle was voted, but with so much opposition that a minority of forty-two members of the Society simultaneously signed a petition to be set off into a new Society. He accepted, however, on the same day, and was ordained March 26. The opposition continued unabated, notwithstanding repeated efforts by the General Assembly to bring about a reconciliation, until finally in 1733 the disaffected parishioners were organized into a distinct society.

His powers, like his father's, failed early, and a colleague-pastor—the Rev. Amos Fowler (Y. C. 1753)—was settled, June 8, 1757. The latter part of his life was attended with much distress. He was a Fellow of Yale College from September, 1746, till his death. He died, in Guilford, on the 20th of November, 1770, at the age of 66. The sermons preached on the next Lord's Day, by the Rev. Jonathan Todd (Y. C. 1732), of East Guilford, were published. (N. H. 8°, pp. 52.)

Mr. Ruggles, although possessed of little brilliancy or eloquence, was a man of strong good sense and practical judgment. He sided with the "Old Light" party in the-

ology, though Mr. Todd emphatically claims him as "a friend to free enquiry, no bigot to his own persuasion;" the epithet which he preëminently applies to Mr. Ruggles is "the prudent."

The Rev. Dr. Trumbull, a contemporary (for ten years of official life), says of him :

"Mr. Ruggles was a scholar and a wise man; his morals were not impeachable; but he was a dull, unanimating preacher; had a great talent at hiding his real sentiments, never coming fully out, either as to doctrinal or experimental religion. These were, doubtless, the grounds of the separation."

He published :—

1. *The Usefulness and Expedience of Souldiers. . . . A Sermon* [from Luke iii. 14] Preached to an Artillery-Company at Guilford, May 25, 1736. On the Day of their first Choosing Their Officers. N. London, 1737. 16°, pp. ii, 26. [*C. H. S. Y. C.*]

This is written in a sprightly style.

2. *The Right Improvement of Life and its Advantages, Discovered and Enforced.* A Sermon [on Eccl. xii, 5] Preached at Guilford, Dec. 15, 1745. N. London, 1747. 16°, pp. iv, 30.

[*C. H. S. N. Y. H. S. Y. C.*]

The dedication, stating that the publication is made by request, is dated April 15, 1746.

3. *Ministerial Faithfulness Considered and Described, and the Rewards thereof Asserted.* A Funeral Sermon [from Luke xii, 42-44] . . . Occasion'd by the Death of the Rev. Mr. Samuel Russell. . . . N. London, 1747. 16°. [*Y. C., imperfect.*]

4. *The Death of Great, Good, and Useful Men Lamented.* A Discourse [from Acts xx, 38] delivered April 24, 1763, on the Lamented Death of the great and venerable Dr. Jared Eliot. New-Haven, 1763. 4°, pp. 30.

[*A. A. S. C. H. S. M. H. S. Y. C.*]

Having devoted much attention to local history, he left in manuscript a History of Guilford, to 1769, which was printed in vol. 5 of the 2d Series of the Historical Magazine (April, 1869), pp. 225-233. It had been previously printed, in a less correct form, in the Collections of the Massachusetts Historical Society, vol. 4, pp. 182-188, and vol. 10, pp. 92-101.

The Rev. Mr. Todd, in his funeral sermons, describing him as "a zealous asserter of the liberties of these New England Churches," mentions that he was the "Rev. Friend" mentioned in the Defence of the doings of the Consociation and Association of New-Haven County, 1748, which contains a letter of his which is the best vindication in print of the Saybrook platform; it is on pp. 92-96 of the Defence.

He married, September 25, 1734, Rebecca, eldest daughter of the Rev. John Hart (Y. C. 1703), of East Guilford. She died February 17, 1760, aged 45. Of their two daughters, one died in youth, and the other married Joseph Pynchon (Y. C. 1757).

AUTHORITIES.

Bond, Hist. of Watertown, 107. Conn. Hist. of Guilford, 95-6. *Trumbull*,
Journal, Nov. 30, 1770. *R. D. Smyth*, Hist. of Conn., ii, 115-34.

Annals, 1723-24

This year was mainly occupied with attempts to obtain a resident Rector.

For assistance in this task, the Trustees in October, 1723, propounded to the General Assembly certain queries respecting the powers conferred by the Charter of 1701,—the principal points involved being the right of a bare majority (or six) to make a quorum, and the right to choose successors to Trustees who were mentally incapacitated or who wished to resign. The result was that Governor Saltonstall* drew up, and the Assembly passed with some Amendments, "An Act in explanation of and Addition to the Act for erecting a Collegiate School;" in which it was provided that a Trustee might resign, or if incapacitated a successor might be chosen. Seven Trustees were declared sufficient to form a quorum, and thirty (instead of forty) years made the limit of age necessary for a Trustee. In addition, the Rector was constituted *ex officio* a Trustee.

President Clap says that "there was, for a time, some hesitation about the reception of this Act;" it is not clear whether this hesitation was due to unwillingness to recognize the Assembly's right to initiate changes in the constitution of the College, when merely asked for advice, or whether it was due to the special objection to the last-named provision. The former cause was probably sufficient for the feeling; in point of fact, the new departures in this explanatory Act were at first systematically ignored. Thus, at the next meeting of the Trustees, in April, the six who were present (not a quorum, by the new Act; but a clear majority of the whole number) considered themselves competent to the work of choosing a Rector. The person

* Douglass' Summary, ii, 186.

now selected was the latest accession to their own body, Governor Saltonstall's successor in the New London pulpit, the Rev. Eliphalet Adams (Harv. 1694). At the same meeting, William Smith was succeeded in the Tutorship by Robert Treat. Mr. Adams brought his election before a full meeting of his townsmen and parishioners, on April 16th, but they refused to consent to his dismissal. The perplexed Trustees met again, at Hartford, during the May session of the Assembly, and unanimously elected the Rev. Edward Wigglesworth (Harv. 1710), Professor of Divinity at Cambridge, to the vacant chair; they further elected (not unanimously), as a substitute, in case of another refusal, the Rev. William Russell, of Middletown, a graduate (1709) and former Tutor (1713-14) of the Collegiate School, and a son of one of the founders. At the last moment, a bare majority voted that, in case Mr. Russell declined, their choice was the Rev. Elisha Williams (Harv. 1711), formerly the head of the rival school at Wethersfield, and since October, 1722, the ordained minister of Newington parish in the same town. At the same time, Jonathan Edwards, already distinguished for peculiar promise, was elected Tutor, in place of James Pierpont; and the Rev. Samuel Whitman (Harv. 1696), of Farmington, was elected a Trustee, in place of the long disabled Mather. The Assembly was petitioned, in prospect of these changes, to renew the grant of the impost on rum; but the request was refused by the action of the Lower House. Another petition, for leave to exchange the land in Killingly, about which there had been so much litigation, for other lands of equal value, offered by the squatters on the present territory, was granted.

At the ensuing Commencement, the price of board and lodging in the College was fixed at four shillings and eight pence per week,—a rise of four pence since the last adjustment, in 1719.

At this Commencement the honorary degree of Master of Arts was conferred on David Yale, the son of a cousin

of Governor Yale, who had in response to the Governor's entreaty been sent from his native New Haven to London in 1712 (when 15 years of age), with the expectation of a large inheritance ; but had speedily returned to America, and was now living in the parish of North Haven, where he died in 1730.

To the year 1724 belongs the earliest extant plan of the town of New Haven. The number of dwelling-houses is about 163 ; and the inhabitants may be estimated at not far from 1000 ; the College students were about 60.

Of the Catalogue of Graduates printed on a small broadside at New London in 1724, one copy is extant, in the Library of the Massachusetts Historical Society ; and this is the earliest complete copy which is preserved to us (cf. p. 179. The College Library has an imperfect copy of the Catalogue of 1733, the next known to us ; that for 1739 is, complete, in the Library of the Massachusetts Historical Society ; and from this date, the College Library has a set of all the triennial issues,—except those of 1748 and 1754.

Sketches, Class of 1724

* <i>Johannes Eells</i> , A.M.	*1785
* <i>Ashbel Woodbridge</i> , A.M., Socius	*1758
* <i>Daniel Russell</i> , A.M.	*1764
*Richardus Lord	*1740
* <i>Elisæus Mix</i> , A.M.	*1739
*Josua Babcock, A.M. et Brun. 1774, Colon. Ins. Rhod. Cur. Supr. Jurid. Princ.	*1783
*Thomas Seymour, A.M.	*1767
* <i>Ebenezer Wright</i> , A.M.	*1746
*Benjamin Stillman, A.M.	*1780
* <i>Jeremias Curtis</i> , A.M.	*1795
*Nathanael Farrand, A.M.	*1766
* <i>Henricus Caner</i> , A.M. et Oxon. 1736, S.T.D. Oxon. 1766	*1792
*Pelatias Kilborn	*1780
* <i>Jonathan Hubbard</i> , A.M.	*1765
*Thomas Goodsell, A.M.	*1746
* <i>Johannes Goodsell</i> , A.M.	*1763
* <i>Simon Backus</i> , A.M.	*1746
*Samuel Arnold	

SAMUEL ARNOLD, son of Samuel, and grandson of Joseph Arnold, of Haddam, Connecticut, was baptized in East Haddam, October 8, 1704.

He studied theology, and preached for a while as a candidate for settlement. He was not, however, ordained, but finally became a farmer in East Haddam, and about 1769 removed thence to Haddam (or possibly to East Hampton, in the present township of Chatham).

His name is first starred in the Triennial Catalogue of 1772. There is no tombstone to his memory to be found in Chatham or Haddam.

His wife was Sarah, daughter of Deacon James and Sarah Brainerd, of Haddam, who was born May 2, 1713.

AUTHORITIES.

Brainerd Genealogy, 65. *Field*, Hist. of Haddam and E. Haddam, 43.

JOSHUA BABCOCK, fourth son and seventh child of Captain James and Elizabeth (Babbett) Babcock, of Westerly, was born, May 17, 1707. He was the first graduate of this College from Rhode Island, and in fact the only one under the first charter, except Simon Rhodes (1737).

Soon after graduation he began the study of medicine and surgery in Boston, and about 1730 went to London to attend the hospitals there. On his return he settled in Westerly (being admitted a freeman of the Colony, April 30, 1734), and for nearly twenty-five years practiced his profession extensively. He also opened a retail country store, which did as much business as any like establishment between Boston and New York, thus adding largely to his already large paternal estate. He was likewise much employed in public business. In 1740, 1747-49, 1752, 1758-59, 1773-76, and 1778, he was a Deputy from Westerly to the General Assembly,—serving repeatedly as Speaker,—and in 1780 was one of the Governor's Assistants, or Upper House. He was Chief Justice of the Supreme Court of the Colony, from May, 1747, to May, 1749, from May, 1750, to May, 1751, and from August, 1763, to May, 1764. He was early in favor of independence, being a friend and correspondent of Franklin (who often tarried at his house on his visits to Boston), and a patriot of his school. He was Major-General of the State Militia in 1776, and a member of the Council of War.

He was one of the original corporators of Brown University, in 1764, and continued on the Board of Fellows until his death.

His first wife, Hannah Stanton, to whom he was married, August 11, 1735, died in Greenwich, while on a visit, September 19, 1778, in her 65th year. She was the mother of four sons and five daughters. Dr. Babcock died in Westerly, April 1, 1783, at the age of 75. His second wife, Anna, died in Westerly, August 25, 1812, aged 71. Two sons were graduated at this College, Colonel Henry in 1752, and Rev. Luke, in 1755. One other son (Adam), and two daughters—the elder married to John Bours, of Newport, the younger to Captain Dudley Saltonstall, of New London,—survived their father.

President Stiles, who was intimately acquainted with him for thirty-five years, writes as follows:—

“The Doctor was the facetious gentleman, of princely hospitality in his house, but of parsimony abroad. He was a sharp man for business and amassed a large estate. He loved to be acquainted with all gentlemen of note in the religious, political, and learned world, and entertained them with a cheerful joy and pleasure at his house where they were ever welcome. He was educated a Sabbatarian Baptist, and was always a man of strict morals. . . .”

AUTHORITIES.

Conn. Hist. Soc. Collections, ii, 355.	ords, <i>passim</i> . <i>Sparks</i> , Diplomatic Cor-
<i>Denison</i> , Westerly and its witnesses,	resp. of the Revolution, i, 37. <i>Pres.</i>
113, 120, 275, 279. Narragansett Hist.	<i>Stiles</i> , MS. Diary, xi, 226-9. <i>Updike</i> ,
Register, i, 51, 62. R. I. Colonial Rec-	Hist. of the Narragansett Church, 307-17.

SIMON BACKUS, third son and fourth child of Joseph and Elizabeth (Huntington) Backus, of Norwich, Connecticut, and brother of Joseph Backus (Y. C. 1718), was born in Norwich, February 11, 1701.

He studied theology, and on the 25th of May, 1726, was called on probation to Newington in Wethersfield, Connecticut,—the parish which had just yielded up its minister (Elisha Williams) to become the Rector of the College. The probation was satisfactory, and three

months later, (August 24) the society invited Mr. Backus to be their minister. On the 7th of September he accepted the call, at a salary of £70 a year, to be gradually raised to £90; and on the 25th of January, 1727, he was ordained. He lived thenceforward in harmony with his people, though greatly hampered by poverty. He was married, October 1, 1729, to Eunice, a daughter of the Rev. Timothy Edwards, of East Windsor, and a niece of the wife of his brother Joseph.

In the autumn of 1745 he was sent by the Colony authorities to Louisburg, Cape Breton, as Chaplain to the three hundred and fifty Connecticut troops who were stationed there to prevent a recapture of that important post by the French. Great mortality prevailed there in the succeeding winter; and Mr. Backus, not long after his arrival, fell a victim to the general sickness, and died February 2, 1745-6, at the age of 45. The vessel containing his effects, and a sum of money which had been contributed by the officers for the benefit of his family,—the value of the whole being estimated at about £300,—was either cast away or taken by the enemy; his widow was compelled to appeal to the General Assembly of the Colony for means to support her family, and the sum of £300, in bills of credit, old tenor, was granted her, in two instalments, in May and October, 1746. She continued to reside for many years in Newington, and brought up a family of seven children, sending her only surviving son to College, where he was graduated in 1759. She died in her native parish of East Windsor, June 1, 1788, at the age of 83.

AUTHORITIES.

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| <i>Caulkins</i> , Hist. of Norwich, 2d ed., 160. Conn. Col. Records, ix, 207, 252. | 74. Pratt Family, 55, 58. Tuttle Family, 431. <i>Welles</i> , Annals of Newington, 28, 35-36, 122; and Hist. Address, 28. Wolcott Memorial, 105. |
| 374. <i>Dwight</i> , Life of Pres. Edwards, 485, 663. Huntington Family Memoir, | |

HENRY CANER was the son of Henry Caner, a master-carpenter, or more grandly an architect, from Long Ashton, two or three miles southwest from Bristol, England, who first appears in Boston, Massachusetts, in connection with the enlargement of King's Chapel in 1713-15, and who was induced in 1717 to remove to New Haven, to superintend the erection of the first College Hall. He died here in 1731, at the age of 52. The son was born in England about 1700 (see *N. Y. Geneal. and Biogr. Record*, i, 21, 22, for the birth of a sister, at Gosport, in 1702), and his mother died before the removal to New Haven; a half-brother was graduated here in 1736.

He was thus by training a Churchman, and it was not specially owing to Rector Cutler's influence that we find him upon graduation, while teaching school in Fairfield, beginning the study of divinity, under the direction of the Rev. Samuel Johnson (*Y. C.* 1714), and as early as 1725 acting as lay reader to a little congregation of Episcopal families in that township. At length he left Fairfield, where in the meantime a small church had been erected, and embarked for England, about the last of May, 1727, bearing a request from the people whom he had hitherto served, that he might be appointed their minister. Accordingly he returned, late in the following autumn, under the appointment of the Society for the Propagation of the Gospel, as their missionary to Fairfield, and so continued for nearly twenty years. He married, August 25, 1728, Anne, daughter of Dougal and Sarah McKenzie, of his parish. He by no means confined his labors to Fairfield, where the communicants increased under his ministry from twelve to sixty-eight; he was especially successful also at Norwalk, where as early as 1737 he organized a parish, in which one hundred and fifteen communicants were enrolled ten years later. The next in age to Dr. Johnson among the clergy of the Colony, he was probably the most popular preacher of the body, when he was invi-

ted, in December, 1746, by a great majority of the congregation of King's Chapel, Boston, the mother of the Episcopal Churches of New England, to become their minister. He accepted the invitation, for the reason that his health was impaired by the amount of travel necessary in his present location, and on April 11, 1747, he was inducted into his new charge. He resided in a house which stood next north of the Chapel (beyond the burying-ground), on the site now occupied by the Massachusetts Historical Society's building.

An attractive preacher, and an energetic man of business, he revived at once a project already mooted for replacing the wooden church,—originally erected in 1688, and enlarged in 1710-15,—by one of stone. On the 11th of August, 1749, he preached a sermon (afterwards printed) on the occasion of the laying of the corner stone of the new building, and on August 21, 1754, he had the satisfaction of opening the noble edifice which still graces the corner of Tremont and School streets, with prayers and a sermon (also printed).

Consequent, perhaps, to a suggestion from Dr. Johnson to Archbishop Secker, the University of Oxford (which had enrolled him among her graduates as Master of Arts *ad eundem* in March, 1736, when he was on a visit to England for his health) conferred upon him the degree of Doctor of Divinity, in January, 1766.

Previous to the breaking out of the war with Great Britain, King's Chapel was the place of worship of many British officers who were stationed in and near Boston, and the duties of the Rector and his assistant were consequently much increased. In March, 1776, when the British evacuated Boston, and it was clear to the old Loyalist Rector that he could no longer retain his position without a change of allegiance, he went with the troops to Halifax, taking with him the church registers, vestments, and plate, but abandoning in the haste of departure almost all his private property, including his library.

From Halifax he went with his daughter to England, where he was received with respect ; an honorary appointment was immediately given him by the Venerable Society, as missionary to Bristol, Rhode Island, which he held until the peace,—without, however, venturing to revisit America. In August, 1780, the Rev. Samuel A. Peters writes from England that “ Dr. C——r is in Cardiff, Wales, happy in obscurity and Episcopal neglects.” The Rev. Jacob Bailey, to whom this report was addressed, mentions, in repeating it to a correspondent, that Dr. Caner is accompanied in this retirement by his young wife.

He died at Long Ashton, England, in December, 1792, at the age of 92, having been since the death of the Rev. Benjamin Lord, in March, 1784, the oldest surviving graduate of the College. He published :—

1. *The True Nature and Method of Christian Preaching, examined and stated. In a Discourse* [from Matth. vii, 28, 29.] Delivered at Newport, June XIIth, 1745. Newport, 1745. 16°, pp. 40.

[*A. A. S. B. Publ. R. I. Hist. Soc. U. S.*

This was directed against the contemporary revival methods, and was answered by the Rev. Jonathan Dickinson (Y. C. 1706) the next year, in his “ Vindication of God’s sovereign Free Grace.”

2. *Discourse concerning the Publick Worship of God, the Liturgy of the Church of England, etc.* Newport [1748]. 16°, pp. 48. [*U. S.*

3. *The Piety of Founding Churches for the Worship of God : A Discourse upon Neh. ii, 20.* Preach’d at King’s Chapel, August 11, 1749. Upon Occasion of laying the first Stone for re-building and enlarging the said Chapel. Boston, 1749. 8°, pp. vi, 18.

[*A. A. S. B. Ath. Harv. M. H. S.*

4. *God the only unfailing Object of Trust : Being a Discourse upon Psalm cxviii, 8, 9.* Preached at King’s Chapel, in Boston, May 22d, 1751, upon Occasion of the much lamented Death of His late Royal Highness Frederick Prince of Wales, &c. Boston, 1751. 8°, pp. 20. [*A. A. S. A. C. A. B. Ath. B. Publ. C. H. S. Harv.*

5. *The Nature and Necessity of an Habitual Preparation for Death and Judgment.* A Sermon [from Matth. xxiv, 44] preached at King’s-Chapel, November 21, 1758. Upon Occasion of the Death of Charles Apthorp. Boston [1758]. 8°, pp. 24.

[*A. A. S. A. C. A. B. Ath. Harv. M. H. S. R. I. Hist. Soc.*

6. Joyfulness and Consideration; or, the Duties of Prosperity and Adversity. A Sermon Preached [from Eccl. vii, 14] before the Governor, His Majesty's Council and House of Representatives, of the Province of the Massachusetts-Bay, January 1, 1761. Upon Occasion of the death of King George the Second. Boston [1761]. 8°, pp. 31. [*A. A. S. A. C. A. B. Ath. B. Publ. Brown Univ. Harv. M. H. S. N. Y. H. S. Y. C.*]

7. A Candid Examination of Dr. Mayhew's Observations on the Charter and Conduct of the Society for the Propagation of the Gospel. . . Boston, 1763. 8°, pp. iv, 93. [Anonymous.] [*A. A. S. A. C. A. B. Ath. Bowdoin Coll. Harv. M. H. S.*]

8. The Great Blessing of Stable Times, together with the means of procuring it. A Sermon [from Isa. xxxiii, 6] preached at King's Chapel, August 11, 1763, Being a Day of Thanksgiving on occasion of the General Peace. Bost., 1763. 4°, pp. vi, 24. [*A. A. S. B. Ath. Bowdoin Coll. M. H. S. N. Y. H. S. Y. C.*]
Published by Governor Bernard's command.

9. The firm Belief of a future Reward a powerful Motive to Obedience and a good Life—A Sermon [from Hebr. xi, 26] preached at Christ Church in Boston, August 20, 1765. At the Funeral of the Rev. Timothy Cutler, D.D. Boston, 1765. 8°, pp. 24. [*A. A. S. B. Ath. B. Publ. M. H. S. R. I. Hist. Soc.*]

10. He also contributed a vindication of himself, as an appendix to the Rev. John Beach's "Calm and Dispassionate Vindication of the Professors of the Church of England against the Misrepresentations of Mr. Noah Hobart." Boston, 1749. pp. 67-75.

The testimony is unanimous, and is supported by his printed discourses, that Dr. Caner was a person of superior intellectual gifts. Dr. Benjamin Trumbull (born 1735) describes him as "a man of talents and agreeable manners."

AUTHORITIES.

- Allen*, Amer. Biographical Dictionary, 264, 540. *Greenwood*, Hist. of King's Chapel, 105-12, 118-22, 127, 130-33, 158, 160. *Hawkins*, Missions of Chh. of England, 234, 245-8. *N. Hobart*, 2d Address, 7, 14-20. *Mass. Hist. Soc. Proc.*, xiv, 257. *Memorial Hist. of Boston*, iii, 128. *Perry*, Papers relating to Hist. of Chh. in Mass., *passim*. *Prot. Episc. Hist. Soc. Collections*, ii, 178, 322, 343. *Sabine*, Loyalists, i, 292. *Sprague*, Annals of Amer. Pulpit, v, 61. *Trumbull*, Hist. of Conn., ii, 534.
- Beardsley*, Hist. of the Church in Conn., i, 64-73, 101-4, 143, 154. *Bradford*, Life of Mayhew, 279. *Chandler*, Life of Johnson, 13, 60, 111. *Conn. Church Documents*, i, 110, 114-17, 125-8, 132-5, 143, 150, 155, 165, 180-82, 193, 201, 210, 211, 219, 223, 228-31, 247. *Cornwall*, Hist. Discourse at Fairfield, 11. Documents relating to Colonial Hist. of N. Y., vii, 397, 591-2. *Footc*, Annals of King's Chapel, i, 203, 214.

JEREMIAH CURTIS, son of Zechariah and Hannah (Porter) Curtis, of Stratford, Connecticut, was baptized May 26, 1706, in the parish of Stratfield (now Bridgeport), in that town.

He studied theology, and on the 18th of July, 1728, was invited by the third or South Society in Farmington, Connecticut, the Society which had lately been named Southington, to settle in the ministry. He accepted this call on the 8th of August, and was ordained November 13, at which time it is probable that the church was gathered.

In the divisions resulting from the Great Awakening of 1740, Mr. Curtis sympathized actively with the "Old Lights," and thus alienated a majority of his congregation. Difficulties also arose in the location of a new house of worship, and the final result was an appeal to the County Consociation of Ministers, who in November, 1755, dissolved the existing pastoral relation. Mr. Curtis continued to reside in Southington, though preaching no more, and there he died, March 21, 1795, in his 89th year, having been for upwards of two years (since the death of his classmate, Dr. Caner) the oldest living graduate. He married, January 7, 1730-31, Hannah, eldest daughter of the Rev. William Burnham (Harv. 1702), and Hannah (Wolcott) Burnham, of Kensington Society, in the southeastern part of Farmington, now in the township of Berlin. She was born November 18, 1708, and died April 10, 1772, having borne him four daughters and three sons,—all of whom except the youngest son lived to maturity.

He was again married, May 4, 1774, to Rachel, widow of Joseph Guernsey, Jr., of Westbury parish (now Watertown), in Waterbury, who died October 21, 1794, aged 88 years.

He is not known to have published anything. Yale College Library has a manuscript volume of exercises, written by him while an undergraduate. The inscription on his tombstone records that "Integrity, Meekness, and

Humility were conspicuous and acknowledged parts of his character both in public and private life."

AUTHORITIES.

Conn. Colony Records, viii, 530. 195. *Robinson*, Memoir of Rev. Wm.
Loomis Female Genealogy, i, 224. N. Robinson, 81. *Timlow*, Sketches of
E. Hist. and Geneal. Register, xxxi, Southington, 44, 78-96, lxxv.

JOHN EELLS, son of Samuel Eells, Jr., a prominent citizen of Milford, Connecticut, and a member of the Governor's Council, was baptized there, April 11, 1703. His mother was Hannah, daughter of Samuel Wetherell, of Scituate, Massachusetts. On account of his father's position, the son stood at the head of his class in rank.

He studied theology, and in May, 1732, began to preach in the parish which had been constituted a year before, by the name of Canaan (now the town of New Canaan), from the northern parts of Norwalk and Stamford, Connecticut. On March 7, 1733, he was unanimously called to the pastorate, and on the 20th of the following June a church was gathered and he was ordained.

Difficulties arose between him and his flock as early as 1736. In December, 1740, the society by a major vote declared "their uneasiness with Mr. Eells with respect to his ministerial performances and conversation." Several attempts were made by the Fairfield West Consociation to heal the difficulty, and he finally tendered a voluntary resignation, during the session of a council held to deliberate on the matter, June 4, 1741. The Records of the Fairfield East Association show that he was considered for two or three years to come as a candidate for another settlement; but he remained in New Canaan, and spent the rest of his life in cultivating his large farm. He died in New Canaan, October 15, 1785, in his 83d year.

He married, January 11, 1727-8, Anna, daughter of

Jeremiah and Mercy (Pettit) Beard, of Milford, Connecticut, who died May 8, 1736, in her 35th year, leaving one son and two daughters. He married, in 1737, Abigail, daughter of Moses and Abigail (Brinsmade) Comstock, of Norwalk, who died in January, 1785.

AUTHORITIES.

Fairfield West Consociation, MS. of Cong'l Church, New Canaan, 19, 24.
 Records. *Greenleaf*, Hist. Sermon at S. S. Noyes, MS. Letter, Jan. 13, 1869.
 New Canaan, 8-11. 150th Anniversary

NATHANIEL FARRAND, son of Nathaniel, Jr., and Anna Farrand, of Milford, Connecticut, was born April 1, 1705, in that town, though not baptized until July, 1711.

He settled as a farmer on his paternal estate, and being advanced to office in the militia of the Colony, went in the expedition against Cape Breton in 1745 with the rank of Captain. In May, 1762, he was appointed by the General Assembly, Surveyor of Lands in New Haven County. His mother's will (May, 1763) cuts him off with a legacy of twenty shillings, "besides what his father had given him and his learning, and considering his carriage towards me."

He died in Milford, in October, 1766, in his 62d year. His wife, Esther, survived him, with his only son.

JOHN GOODSSELL, the youngest son of Thomas Goodsell,—first of the name in this country,—was born in East Haven, a parish of New Haven, December 21, 1706. His mother, Sarah Hemingway, was an elder sister of the Rev. Jacob Hemingway, the earliest student of the College, and the earliest minister of East Haven.

He studied theology, and was ordained, May 18, 1726, pastor of the church gathered on that day in the northwest

parish of Fairfield, Connecticut, later known as Greenfield ; he was at that time a member of the Church in Stratford, and had been preaching in Greenfield for some months.

He continued in this office for thirty years, until oppressed by sickness and infirmity, which occasioned his dismissal by the Fairfield West Consociation, April 20, 1756 ; he had been for a few years partially insane, and the Consociation declared themselves "of opinion that his disorders have of late returned upon him to such a degree, as to render him incapable of performing the duties of his office."

He still resided in Greenfield, where he died December 26, 1763, at the age of 57. The inventory of his estate amounted to about £600.

He married, July 20, 1725, Mary, daughter of Captain James Lewis, of Stratford, who was born May 18, 1706, and died December 11, 1769. They were blessed with fourteen or fifteen children, but only six sons survived their father.

AUTHORITIES.

Dodd, East Haven Register, 120. *ords. H. B. Smith*, Hist. Discourse at
Fairfield West Consociation, MS. Rec- Greenfield (1876), 27.

THOMAS GOODSSELL, an elder brother of his classmate, was born in East Haven, January 4, 1701-2.

He spent his life on his farm in East Haven, where he died November 2, 1746, in his 45th year. His estate was inventoried at £5741.

He married, October 6, 1731, Martha, second daughter of the Rev. John and Martha (Gould, Selleck) Davenport, of Stamford. She was born February 10, 1700, and next married, January 24, 1749-50, Samuel Baker, of Branford. She died in 1796.

Thomas Goodsell's only child, Sarah, married, in 1758, a

son of Alexander Wolcott (Y. C. 1731); her only son was graduated here in 1783.

AUTHORITIES.

Davenport Family, Supplementary lister, 120, 170. Wolcott Memorial, 140, ed., 1876, p. 202. Dodd, E. Haven Reg- 209, 393.

JONATHAN HUBBARD, the fourth son and sixth child of Deacon Isaac Hubbard, of Hatfield, Massachusetts, by his wife Ann, daughter of Daniel Warner, was born in Hatfield, December 19, 1703. His parents removed in 1714, to Sunderland, Massachusetts, from which place he entered College.

He studied theology, and on the 21st of September, 1731, was called to the office which his classmate Wright had just declined, the pastoral charge of the new society of Eastbury, in Glastonbury, Connecticut. Mr. Hubbard seems to have accepted the call, and to have preached more or less frequently until some time in 1733, when a day was fixed for his ordination; but for some reason, now unknown, the connection was suddenly terminated at this point.

The name of a "Mr. Hubbard" is found soon after this in the list of supplies of the Presbyterian Church of Trenton, New Jersey; and there are reasons for supposing that the subject of this notice was the person referred to. On the 26th of June, 1735, being then of Sunderland, he was called to be the first pastor of the new town of Sheffield, near the southwestern corner of Massachusetts, the first town settled in what was afterwards Berkshire County; where he was ordained October 22, the church being gathered on the previous day. He continued in office until December, 1764, when he was dismissed. He died in Sheffield, July 6, 1765, in his 62d year.

He was the moderator of the Council that dismissed

Jonathan Edwards from Northampton, and was in sympathy with its action. A memorandum made by President Stiles in 1789 implies that his useful career in Sheffield was broken up by some interference of Dr. Bellamy's,—presumably on account of his "Old Light" predilections, so different from those of the neighboring Connecticut ministers.

His wife Rachel survived him, dying March 28, 1796, in her 80th year. They had seven sons, five of whom survived their father.

His epitaph declares that "he was blest with a lively genius and solid judgment; his public discourses were judicious, and his conversation instructive."

AUTHORITIES.

Glastenbury Centennial, 71. *Hall*,
Hist. of Presbyterian Church, Trenton,
65. Hist. of the County of Berkshire
(1829), 208. *Fudd*, Hist. of Hadley,
515. *Packard*, Hist. of Franklin Co.

Churches and Ministers, 393. *Smith*,
Hist. of Pittsfield, i, 146. *Pres. Stiles*,
MS. Lists of Pastors in N. E., 95; and
MS. Itinerary, v, 185.

PELATIAH KILBORN, fourth son of George and Abigail (Atwood) Kilbourn, and brother of Hezekiah Kilborn (Y. C. 1720), was born in Wethersfield, Connecticut, February 7, 1704.

He was a teacher for several years; but having a competent estate spent his latter years in leisurely retirement. He lived to old age in Wethersfield, where he is said to have died in 1780, but neither tombstone nor administration on his estate has been found.

He married, March 17, 1745, Abigail Becroft, but left no descendants.

AUTHORITIES.

Hist. of the Kilbourn Family, 72.

RICHARD LORD, third son and seventh child of Richard and Abigail (Warren) Lord, of Hartford, was born in Hartford, February 18, 1705. He was a brother of Elisha Lord (Y. C. 1718), as also of Epaphras and Ichabod (1729).

He married, December 31, 1724, Ruth, daughter of the Hon. Hezekiah and Elizabeth (Hobart) Wyllys, of Hartford.

He settled, at least as early as 1726, in Wethersfield, where he died in 1740, his will being dated on July 19th of that year, and proved on the 10th of December. His wife bore him five sons (of whom only two survived him) and two daughters; and after his death she married Thomas Belden, of Wethersfield, who died April 13, 1761, and left her a widow, with two daughters.

AUTHORITIES.

Goodwin, Genealogical Notes, 349-51. *Genealogical Register*, xix, 318; xxxvii, 34.
New England Historical and Genealogical Register.

ELISHA MIX, eldest son and fourth child of the Rev. Stephen Mix (Harv. 1690), of Wethersfield, Connecticut, was born in Wethersfield, October 19, 1705. His mother was Mary, eldest daughter of the Rev. Solomon Stoddard (Harv. 1662), of Northampton, Massachusetts.

He perhaps studied theology, as President Stiles marks him in one of his catalogues as "a preacher;" he certainly was a student, if not a practitioner, of medicine, as his will gives his physic-books to his cousin, John Goodrich. He died June 7, 1739, in his 34th year, and his property (inventoried at £4706) was mostly bequeathed to his four sisters, with whom he lived. He was unmarried. His gravestone describes him as "a Christian of Eminent Experience and Piety."

AUTHORITIES.

Savage, Geneal. Dict., iii, 222. *Sumner*, Hist. of E. Boston, 226.

DANIEL RUSSELL, fifth son and seventh child of the Rev. Noadiah Russel (Harv. 1681), of Middletown, one of the founders of the College, and of Mary (Hamlin) Russel, was born in Middletown, June 3, 1702. His elder brother, William, was graduated in 1709.

He studied divinity, and at the gathering of the church in Stepney (now the town of Rocky Hill), a parish in the southern part of Wethersfield, Connecticut, was ordained its pastor, June 7, 1727. He continued in this pastorate until his death, September 16, 1764, at the age of 62.

He married, November 13, 1728, Lydia Stillman, a sister of his classmate of that name. She was born November 7, 1702, and died September 8, 1750, having had six sons (one of whom was graduated in 1751) and four daughters; three sons and one daughter survived their father.

He was again married, July 29, 1752, to Catharine, third daughter of the Rev. Isaac Chauncy (Harv. 1693), of Hadley, Massachusetts, who died January 18, 1777, at the age of 71. By this marriage there were no children.

AUTHORITIES.

Boyd, Annals of Winchester, 291. Register, xx, 19. *Savage*, Geneal. Dict.,
Foote Genealogy, 285. *Judd*, Hist. of iii, 593; iv, 196.
Hadley, 459. N. E. Hist. and Geneal.

THOMAS SEYMOUR, son of Captain Thomas, and grandson of John Seymour, of Hartford, Connecticut, was born in Hartford, July 29, 1705. His mother was Ruth, daughter of John and Ruth (Moore) Norton, of Farmington.

He became a lawyer of reputation in Hartford, and represented the town in five sessions of the General Assembly from 1746 to 1750. In 1764 he received the appointment of Agent and Attorney for the Governor and Company of the Colony, to appear in their behalf and plead in their defence in all actions which might be brought against them.

He died in Hartford, March 18, 1767, in his 62d year. His epitaph records that "in his public duties he was impartial and upright, in private life he was respected and beloved."

He was married, March 5, 1730, to Hephzibah, daughter of Deacon Daniel and Susanna Merrill, of Hartford. She was born April 14, 1712, and died August 28, 1788. They had five sons (of whom two died in infancy, and one was graduated at this College in 1755) and six daughters.

AUTHORITIES.

N. E. Hist. and Geneal. Register, . and Biographical Record, xi, 116. xiii, 48, 242 ; xxiii, 46. N. Y. Geneal.

BENJAMIN STILLMAN, twelfth and youngest child of George Stillman, by his wife Rebecca, only daughter of Philip and Rebecca (Foote) Smith, was born in Hadley, Massachusetts, July 29, 1705. The family removed, probably in 1705, to Wethersfield, Connecticut, where this son succeeded his father as a merchant, and where he is said to have died in 1780.

He first married, August 29, 1727, Sarah, daughter of Captain Samuel and Ann (Buckingham) Doty, of Saybrook, Connecticut; she was born November 19, 1708, and died October 4, 1732, after bearing two sons.

He next married, late in 1732, Catharine, second daughter of the Rev. Nathaniel Chauncey (Y. C. 1702), of Durham, Connecticut, who was born September 21, 1714, and died, childless, June 12, 1736.

He was again married, December 15, 1737, to Ann Pierson, by whom he had two sons.

AUTHORITIES.

Foote Genealogy, 280, 285. *Fudd*, Geneal. Register, xx, 127. *Savage*, Hist. of Hadley, 582. N. E. Hist. and Geneal. Dict., iv, 196.

ASHBEL WOODBRIDGE, only son of the Rev. Timothy Woodbridge, of Hartford, by his second marriage with Mrs. Howell, and a half-brother of Timothy Woodbridge (Y. C. 1706), was baptized, June 10, 1704.

He studied theology, and after the failure of the society in Glastonbury, Connecticut, to call John Curtiss, of the Class of 1719 (v. p. 200), was invited to become the pastor of that church. He accepted, and was ordained there on the 23d of October, 1728, continuing in office until his death, August 6, 1758, in his 54th year. The inventory of his estate amounted to £1300.

He was appointed, in June, 1746, Chaplain of the forces raised by Connecticut to coöperate with those of the other New England Colonies and the English fleet in operations against the French; by the turn of events, there proved to be no occasion for taking the field, and the regiment was dissolved by the Assembly in October.

He was elected in 1755 a member of the Corporation of the College, and continued in that office till his death.

He married, November 17, 1737, Jerusha, youngest daughter of the Hon. William, Jr., and Elizabeth (Stanley) Pitkin, of East Hartford, and widow of Samuel Edwards, Esq., of Hartford. By this marriage he had seven sons and three daughters; of the former, three were graduates of this College,—in 1763, 1765, and 1780, respectively,—and a fourth (the eldest) died while a Junior in College, nine days after his father. Mrs. Woodbridge was born June 22, 1710, and died July 31, 1799. The sermon delivered at her funeral, by the Rev. William Lockwood (Y. C. 1774) was printed (Middletown, 1799. 8°, pp. 24).

The sermon at Mr. Woodbridge's funeral, by the Rev. James Lockwood (Y. C. 1735), was printed; it commends him as "a plain, serious, evangelical preacher."

His tombstone calls him "a great scholar, an excellent divine, a faithful minister, a wise peace-maker."

He published :—

A Sermon Delivered before the General Assembly of the Colony of Connecticut, on the Anniversary Election, May 14, 1752. [From Ps. lxxviii, 72.] New-London, 1753. 16°, pp. 45.

[*A. A. S. A. C. A. B. Ath. C. H. S. M. H. S. Y. C.*

This discourse is more than usually spicy, in comparison with its fellows; there is, in particular, a long foot-note, directed against Episcopal propagandism, and a curious passage respecting duties to negro slaves.

AUTHORITIES.

Chapin, Glastenbury Centennial, 63. bridge Record, 29. N. E. Hist. and
Lockwood, Sermon at the Funeral of Geneal. Register, vii, 75; xxxii, 296.
Madam Woodbridge. Mitchell, Wood- *Savage*, Geneal. Dict., iii, 441.

EBENEZER WRIGHT, the only child of Thomas (son of Deacon Joseph) Wright, of Wethersfield, Connecticut, by his first wife, Prudence, daughter of Ebenezer and Sarah Deming, also of Wethersfield, was born in that town, October 2, 1706.

He studied theology, and on June 29, 1731, was invited to settle in the ministry in the parish of Eastbury, just set off in the eastern part of Glastonbury. He promptly declined, and on the 28th of the succeeding month was called almost unanimously to the vacant pastorate of the church in Stamford, Connecticut. At an adjourned meeting of the Society, in September, the vote was unanimous in his favor. He signified his acceptance of the call before the close of the year, and on May 7, 1732, was ordained. His relation to the church was terminated by his early death, May 5, 1746, in his 40th year. The inventory of his estate amounted to £2055, Old Tenor.

He was married, May 1, 1735, to Hannah, daughter of Captain Joseph and Mary (Doty) Allyn, of Wethersfield, who bore him three sons and two daughters: one daughter married the Rev. Ebenezer Kellogg (Y. C. 1757).

His widow married, June 24, 1755, Captain Joseph St. John, of Norwalk, who died September 29, 1756; and next, July 28, 1757, the Rev. Moses Dickinson (Y. C. 1717), of Norwalk, whom she survived for twenty-five years, dying June 16, 1803, at the age of 98.

AUTHORITIES.

Chapin, Glastenbury Centennial, 70. *Hist. and Geneal. Register*, xx, 208.
Huntinton, *Hist. of Stamford*, 138-40; *Talcott*, *Genealogical Notes*, 501, 732.
and *Stamford Registration*, 137. N. E.

Annals, 1724-25

We have seen that in May, 1724, the Rev. Professor Edward Wigglesworth was the first choice of the Trustees for the place of Rector. There is no record of his answer to the proposal, except a statement in the obituary notice published the week after his death, in the Boston Evening Post of January 19, 1765, which says that "on account of increasing deafness he declined the Rectorship of Yale College, when it was offered him."

In September, 1724, negotiations were pending with the South Society in Middletown for a release of their pastor, Mr. William Russell, that he might accept the Rectorship; but they quickly ended in disappointment.

On the 20th of this same month, the College in common with the whole Colony, and indeed with all New England, suffered a great loss in the sudden death, by apoplexy, of Governor Gurdon Saltonstall, at his residence in New London, in the 59th year of his age. In the sermon preached at his funeral, by the Rev. Eliphalet Adams, it is said of the College that "under his wing and care, our little nursery of learning hath sprung up to that consistence, observation and strength that it is this day; and now it heartily bemoans the loss of its best friend under God." The College has his portrait, a three-quarter length, presented by his grandson (Y. C. 1751), in 1783.

The year passed in quiet, Mr. Andrew presiding at the Commencement in September, 1725, and signing the diplomas as "*Rector pro tempore*." Young Gilbert Tennent, afterwards so energetic as a revival preacher, now only a licentiate, was honored with the degree of Master of Arts.

Sketches, Class of 1725

*Gurdonus Saltonstall, A.M.	*1785
* <i>Richardus Treat</i> , A.M., S.T.D. 1776	*1778
* <i>Jacobus Searing</i> , A.M.	*1755
*Daniel Trowbridge	*1752
*Benjamin Fenn	*1731
* <i>Stephanus Munson</i> , A.M.	*1730
* <i>Jonathan Merrick</i> , A.M., Socius	*1772
*Jacobus Calkin, A.M.	*1756
*Samuel Allyn	

SAMUEL ALLYN, son of Samuel, and grandson of Captain Thomas and Abigail (Warham) Allyn, of Windsor, Connecticut, was born in Windsor, October 27, 1703.

He is said to have studied medicine, and to have gone South; President Stiles was informed in 1787 that he had died in Virginia, perhaps about 1780; his name was not starred in the Triennial Catalogues until 1787.*

AUTHORITIES.

Stiles, Hist. of Windsor, 524; Suppl., 18. *Pres. Stiles*, MS. Itinerary, iv, 138.

JAMES CALKIN, eldest child of John, Jr., and Abigail (Birchard) Calkin, of Norwich and Lebanon, Connecticut, was born in Lebanon, April 29, 1702.

He studied theology, and in April, 1730, was licensed to

* He is not to be identified with the Samuel Allyn, eldest child of Samuel and Hannah (Burroughs) Allyn, of Enfield and Windsor, who was born in 1702, married Elizabeth Booth in 1728, had seven children, and died December 20, 1771; his will is in Hartford Probate Records, proved by son Zachariah, January 22, 1772. Cf. *Stiles's Hist. of Windsor*, 518, 525.

preach by the Windham Association of Congregational Ministers. He was married, at Lebanon, April 15, 1734, to Abigail, daughter of John and Abigail (Lathrop) Huntington, of Norwich.

In May, 1735, the selectmen of the newly-settled town of Union, in Tolland County, alleged in a petition to the General Assembly, that sundry disaffected members of the parish had invited "Lawyer Calkins, who is not approved of by ministers," to preach for them, and that he had accepted the call; an accompanying petition distinctly describes him, as "Mr. James Calking, of Lebanon."

He afterwards settled as a farmer in Norwich, the town adjoining to Lebanon, probably in the part which afterwards became the town of Franklin, and there died early in 1756; the inventory of his estate (amounting to £325) is dated on the 5th of April in that year. His wife died in Norwich, February 21, 1749.

AUTHORITIES.

Hine, Early Lebanon, 150. *Hunting-bull*, MS. Letter, August 15, 1851.
ton Family Memoir, 83. *J. H. Trum-*

BENJAMIN FENN, son of James, and grandson of Benjamin Fenn, of Milford, Connecticut, was baptized there, June 9, 1706.

He settled in Branford, as a merchant, and was married, April 5, 1727, to Mary, younger daughter of the Rev. Samuel Russel, one of the founders of the College, and pastor of the church in Branford from 1687 to 1731.

He died in December, 1731, in his 26th year, his wife surviving him. His inventory amounted to £600, the most of the property being in merchandise.

JONATHAN MERRICK (or MERICK, as he himself wrote it), son of John and Mary (Day) Myrick, and grandson of Thomas and Sarah (Stebbins) Merrick, was born in Springfield, Massachusetts, August 13, 1700.

He studied theology, and soon after permission was given by the General Assembly, in October, 1727, to the inhabitants of the north (or 2d) parish in Branford, now the town of North Branford, Connecticut, to embody themselves into a church, he was ordained* the first pastor of the church thus gathered.

His active ministry ceased in 1769, in consequence of a stroke of paralysis, which had incapacitated him; and a colleague was ordained on March 29 of that year. He died in North Branford, June 27, 1772, at the age of 72. He left an estate valued at £3365. He is reputed to have been a man of much decision and energy; besides his pastoral work he managed an extensive farm. He was a Fellow of Yale College from June, 1763, to September, 1769. In the theological divisions of the time he was identified with the "Old Light" party.

He married, March 28, 1731-2, Jerusha Minor, of Stonington, Connecticut, who survived him, with several children. She died July 23, 1777, "in her 73d year." She is perhaps to be identified with Jerusha, daughter of Joseph and Sarah (Tracy) Minor, of Stonington, who was born January 27, 1703.

AUTHORITIES.

Conn. Journal, July 3, 1772. *Savage*. MS. Letters (bound), 4°, iii, 16. *Wood*,
 Gen. Dict., iii, 193. *Sprague*, *Annals* Early Hist. of the Congregational
 of the Amer. Pulpit, i, 631. *Pres. Stiles*, Church, No. Branford, 10.

* The inscription on his tombstone states that he died in the 43d year of his ministry; which would place his ordination in 1729 or 30; perhaps, however, the close of his active ministry (in 1769) is intended.

STEPHEN MUNSON, eldest child of Stephen, and grandson of Samuel and Martha Munson, of New Haven, was born in this town, November 15, 1704. His mother was Lydia, daughter of Captain John and Mercy (Todd) Bassett, of New Haven.

He studied theology, and after the sudden death (in May, 1727) of the Rev. Richard Sacket (Y. C. 1709), pastor of the second church in Greenwich, Connecticut, he was called to the vacant pulpit. He was ordained there, May 29, 1728, and died in May, 1730, at the age of 25½ years.

He married Susannah, second daughter of Deacon John and Abigail (Alling) Punderson, of New Haven, who died in New Haven, December 14, 1741, at the age of 38. A posthumous son, bearing his father's name, was graduated at this College in 1751.

AUTHORITIES.

Mead, History of Greenwich, 108.

GURDON SALTONSTALL, the third son of the Rev. and Hon. Gurdon Saltonstall (Harv. Coll. 1684), by his second wife, Elizabeth, daughter of William Rosewell, of Branford, was born in New London, December 22, 1708, the year after his father's elevation to the chief magistracy of Connecticut, and was graduated at the unusually early age of 16¾ years.

He established his residence in New London, and attained a commanding influence in the civil and military affairs of the Colony. When the militia was reorganized, in October, 1739, he was appointed Colonel of the 3d Regiment,—comprehending the companies in New London, Norwich, and Lyme. As one of the Colony Commissaries, he assisted in superintending the dispatch of Connecticut

troops to Cape Breton in 1745, himself serving in the siege of Louisburg; he was charged with a similar duty in 1746 and 1755, when expeditions were planned against Canada and Crown Point.

He represented New London in the General Assembly at eleven sessions between 1744 and 1748, and again at six sessions between 1754 and 1757; in the intervening years he served as a member of the Upper House of Assistants. He was Judge of Probate for the New London District from 1751 until his death.

At the outbreak of the Revolution he was perhaps the leading citizen of New London. He was still Colonel of the 3d Regiment, and in September, 1776, was appointed by the Governor and Council of Safety Brigadier General of the State Militia, and reported himself immediately with the nine regiments under his command at Westchester, New York, bearing a letter of introduction from Governor Trumbull to General Washington, which describes him "as a worthy man, a steady and warm friend to the States of America, and an old, tried and faithful servant of this State." He was thus the earliest graduate of the College to take any active part in the Revolutionary struggle. He is not, however, to be confounded (as has sometimes been done) with Commodore Dudley Saltonstall, the unfortunate leader of the Penobscot Expedition in 1779.

When New London was burnt by the British, in September, 1781, his house was consumed. He was appointed Collector of the port of New London in 1784.

He died while on a visit in Norwich, September 19, 1785, in his 73d year. The inventory of his estate amounted to £516; it included six valuable paintings.

He was married, March 15, 1732-3, to Rebecca, daughter of the Hon. John Winthrop, of New London, and granddaughter of the Hon. Waitstill Winthrop.

Two of their six sons were graduated here (in 1752 and 1756), and three of their eight daughters married graduates, viz., John Richards (Y. C. 1757), Silas Deane (1758),

and David Manwaring (1769). Several of his letters on public business are printed in Force's American Archives, and a portion of his correspondence with his son-in-law, Silas Deane, is in volume 2 of the Collections of the Connecticut Historical Society.

AUTHORITIES.

Bond, Hist. of Watertown, 925. *Caul-* 5th Ser., ii, 281, 295, 306, 828. *Hinman*,
kins, Hist. of N. London, 577. *Force*, Conn. in the Revolution, *passim*.
Archives, 4th Ser., v, 788-9, 824, 857;

JAMES SEARING, son of Simon, and grandson of James Searing, of Hempstead, Long Island, was born in Hempstead, September 23, 1704.

He studied theology, and was ordained, April 21, 1731, pastor of the 2d Congregational Church, Newport, Rhode Island. He died in office, in Newport, January 6, 1755, in his 51st year.

His epitaph, written by his successor, the Rev. Ezra Stiles, afterwards President of Yale College, celebrates "his contempt of bigotry, his extensive charity and benevolence, and exemplary goodness of life."

His wife Mary and several daughters survived him. Mrs. Searing died in Newport, December 29, 1787, in her 72d year.

AUTHORITIES.

Alden, Collection of Amer. Epitaphs, 116; and Miscellanea (1756-62), 89.
 iv, 49. *Pres. Stiles*, MS. Diary, xiii,

RICHARD TREAT, the second son of Captain Joseph Treat, grandson of Robert Treat, and great-grandson of Governor Treat, of Milford, Connecticut, was born in that town, September 25, 1708.

He studied theology, and after preaching for some three years in New Jersey and Pennsylvania, was ordained by the Presbytery of Philadelphia pastor of the church in Abingdon (now Abington), Pennsylvania, about ten miles north of Philadelphia, December 30, 1731. The ordination sermon, by the Rev. David Evans (Y. C. 1713), was published. [See above, page 113.]

After preaching for some years, he was as he thought reconverted in 1739, while listening to a sermon by Whitefield. Thenceforth he became a zealous revivalist, and in the schism which divided the Synod of Philadelphia, in June, 1741, he went out with the "New Side" men, and joined the Presbytery of New Brunswick. Whitefield repeatedly visited him and preached to great congregations.

In June, 1743, he visited his native town to preach to the seceders from the old church, who had just built a church of their own. He was urged to settle as their pastor, but the opposition of his Abingdon people prevented his acceptance. He remained in Abingdon until his death, November 20, 1778, at the age of 70. The degree of Doctor of Divinity was conferred on him by this College in 1776. He was one of the Trustees of the College of New Jersey, from its organization in 1748 until his death.

The Rev. Joseph Treat, who graduated at Princeton in 1757, and was one of the pastors of the 1st Presbyterian Church in New York City from 1762 to 1784, was his son; two other sons survived him, as well as his wife Rebecca, who had previously been the wife of Isaac Leech.

He published :—

1. A Sermon Preach'd [from 1 Cor. i, 21] at the Ordination of Daniel Lawrence, at the Forks of Delaware, 1747. Philad., 1747. 16°.

[C. H. S. Y. C., imperfect.]

2. A Sermon at the Funeral of President Finley, 1766.

3. A letter in the Pennsylvania Chronicle for July 18, 1768, in answer to certain strictures on the management of the College of New Jersey, and on the missionary expenditures of the Synod of New York and Philadelphia. [Y. C.]

AUTHORITIES.

Brainerd, Life of John Brainerd, 170. the Amer. Pulpit, iii, 100, 132. *Webster*, Conn. Colony Records, vi, 349. Conn. Hist. of the Presb. Church, 173, 407. State Library, MSS. on Colleges and *Whitefield*, [sixth] Continuation of his Schools, i, 44-5. *Lambert*, Hist. of Col- Journal, 1741, 20. ony of N. H., 108. *Sprague*, Annals of

DANIEL TROWBRIDGE, fourth son and seventh child of Thomas Trowbridge, by his wife Mary, daughter of John and Elizabeth Winston, and grandson of Thomas and Sarah (Rutherford) Trowbridge, was born in New Haven, October 25, 1703.

He resided in his native town, employed as a merchant and sea-captain, and amassing a large fortune.

In 1731, he married Mabel, daughter of Francis and Hannah (Alling) Brown, of New Haven. She was born April 9, 1711, and died October 1, 1797.

He died in New Haven, August 4, 1752, in his 49th year. The inventory of his estate amounted to £4900. He had nine sons (six of whom survived him) and one daughter.

AUTHORITIES.

N. H. Colony Hist. Soc. Papers, iii, 598. Trowbridge Family, 33.

Annals, 1725-26

The Trustees met on the 29th of September, 1725, and elected the Rev. Elisha Williams to the vacant Rectorship.

He was a son of the Rev. William Williams (Harv. 1683), of Hatfield, Massachusetts, where he was born in August, 1694. His mother, Elizabeth Cotton, was a granddaughter of the distinguished John Cotton, as well as of Governor Bradstreet.

He graduated at Harvard in 1711, and at first studied divinity with his father. Removing to Wethersfield, he formed an acquaintance there with Eunice, eldest child of the late Thomas Chester, whom he married February 23, 1713-14. He appears to have resided on a farm in Wethersfield from the time of his marriage, and to have begun the study of law, with the intention of practicing. In 1717 and the three succeeding years, he served as a Representative in the General Assembly. He was also employed, as we have seen, in the instruction of students.

On the 6th of April, 1720, steps were taken by Newington Parish, in the western part of Wethersfield, to obtain him for their minister, and on the 5th of August he was voted a formal call. Arrangements about his salary were completed in December, and he probably then began his regular ministry. A church was not organized, however, until October 3, 1722, and a fortnight later (October 17) the pastor received ordination.

The Trustees had reason to expect a favorable answer from Mr. Williams, and at once proceeded to memorialize the Assembly for indulgence towards Newington Parish. The Assembly expressed their joy "in the good providence that conducted the reverend trustees to fill up the vacancy of a rector in said college with a gentleman so agreeable to the country, and so very acceptable to the Assembly;" and

provided that Newington should be freed from taxation for four years from the date of Mr. Williams's removal,—the money thus saved to be applied to the settlement of another minister. The matter was not concluded until the following May, when the Assembly voted to pay £100, half the computed damages due to Newington for the loss of the money paid for endowing Mr. Williams with a house and land, and for other charges incurred in his settlement,—leaving the College Treasury to contribute a corresponding amount. Mr. Williams was not inducted into his new office until September 13, the day after Commencement (at which Mr. Andrew presided). At this date the cost of tuition was raised from thirty to forty shillings a year.

One immediate consequence of the election of Rector Williams was a large accession of students from western Massachusetts, a section in which the Williams family had long exercised a peculiar leadership; at least ten of the eighteen graduates of the class which entered College in 1726 were from this region.

A local incident of this year received public commemoration, in the printing (at New London, in 1727, in ten octavo pages) of "A Monumental Gratitude attempted, in a Poetical Relation of the Danger and Deliverance of Several of the Members of Yale-College, in Passing the Sound, from South-hold to New-Haven, August 20th, 1726." This grandiloquent effusion, in 166 lines of tensyllable verse, was probably written by Dr. John Hubbard, the elder brother of Daniel Hubbard, of the Class of 1727, who was one of the party thus commemorated. Dr. Hubbard was given an honorary degree by the Trustees in 1730. Copies of this very rare pamphlet are in the Boston Athenæum Library, and the Library of the New York Historical Society.

Sketches, Class of 1726

*Benjamin Pierpont, A.M.	*1736
*Johannes Whiting, A.M.	*1786
* <i>Elnathan Whitman</i> , A.M., Tutor, Socius	*1777
*Johannes Bulkley, A.M., Colon. Conn. Cur. Super. Jurid.	*1753
* <i>Johannes Woodbridge</i> , A.M.	*1783
*Samuel Mather, A.M.	*1779
*Jacobus Noyes	*1727
*Nathanael Stanley, A.M.	*1761
* <i>Daniel Wadsworth</i> , A.M., Socius	*1747
* <i>Richardson Miner</i> , A.M.	*1744
*Rogerus Newberry, A.M.	*1741
* <i>Juda Lewis</i> , A.M.	*1739
*Georgius Clark, A.M.	*1754
*Samuel Belden, A.M.	*1779
* <i>Ebenezer Punderson</i> , A.M.	*1764
*Timotheus Porter, A.M.	*1780
*Daniel Munson, A.M.	*1746
*Samuel Sherman, A.M.	*1769
* <i>Sethus Payne</i> , A.M.	*1758
*Henricus Baldwin	
*Ebenezer Grant, A.M.	*1797
*Abija Moore, A.M.	*1759
*Cornelius Bennet, A.M.	1748

HENRY BALDWIN was baptized June 14, 1702, the fifth son of Barnabas Baldwin, of Milford, Connecticut, a farmer in that part of the town which is now the southwestern part of Woodbridge; the farm also extended within the bounds of New Haven, of which town the father was made a freeman, in April, 1727.

All that is known of his history is that, in January, 1728,

he began to preach in the Presbyterian Church in Bedford, New York.

His name is starred in the Triennial Catalogue of 1733. (No copy is known of a Catalogue of 1730.)

His father retained a kindly recollection of this son's *alma mater*, as in his will, dated May 5, 1740, and proved October 19, 1741, he bequeathed the sum of forty shillings to the College.

AUTHORITIES.

Baird, Hist. of Bedford Church, 56. 1877; and Baldwin Genealogy, i, 94.
C. C. Baldwin, MS. letter, January 2,

SAMUEL BELDEN is entirely unknown to us.

He may be the person of that name who was commissioned as Ensign of the trainband in the town of Norwalk, in October, 1740; or, he may have belonged to the well-known Wethersfield family.

He is said to have died in 1779; and is starred in the Triennial Catalogue of 1781.

CORNELIUS BENNET, judging from a later statement of his age, was born about 1711; if this date is correct, he probably received his first degree at a less age than any earlier graduate. Of his family nothing is known; but his rank, at the foot of his class, implies that his parentage was humble.

In the winter of 1726-7, he began to teach school in Stratford, Connecticut, being perhaps a native of the vicinity. In February, he was baptized by the Rev. Samuel Johnson (Y. C. 1714), and at once formed the plan of entering the ministry of the Episcopal Church.

In 1732 he was teaching in Barnstable, Massachusetts, and in 1741 the first school-house in connection with Trinity Church, Newport, Rhode Island, was built, and Mr. Bennet was employed to serve as master, until one who had received Episcopal ordination could be procured. He in fact continued to serve until September, 1748, when the Rev. Jeremiah Leaming (Y. C. 1745) arrived in Newport, with certificates of his ordination and of his appointment by the Venerable Society as schoolmaster. During these years the births of two sons (April, 1742, and April, 1745) of Cornelius and Ruth Bennet are entered in the Newport Records. He took his second degree at Yale in 1748.

A letter of the Rev. Dr. Johnson to the Venerable Society, dated October 9, 1761, strongly recommends him for a position as schoolmaster among the Mohawk Indians, representing that he has an earnest desire, being now near fifty years of age, to spend the rest of his life in converting the Indians. Dr. Johnson vouches for his serious character and his capacity as a teacher, and explains that at his age he does not wish to take orders, but has a competent estate to leave for the support of his family, so that he will only need a salary sufficient for personal expenses.

The Society did not immediately respond to these suggestions; but by the help of the Society in Scotland for the propagation of Christian knowledge, and by private subscriptions, he was enabled to start upon his mission in the fall of 1763. The Venerable Society, in learning of this, made him an appropriation of £40 a year. He was obliged, however, after about a year's service at Canajoharie, New York, to withdraw from his post, on account of a small-pox epidemic, and then undertook the duty of catechist and teacher to the remnant of the Narragansett tribe of Indians, in the southwestern part of the Colony of Rhode Island. He is mentioned in the Abstracts of the Proceedings of the Venerable Society for 1766 as commissioned to this service, and this is the last record of his

name ; he is first marked as dead in the Triennial Catalogue of 1778.

AUTHORITIES.

- Arnold*, Hist. of R. I., ii, 255. *Beardsley*, Life of Johnson, 284. Conn. Church Documents, i, 113, 118, 120 ; ii, 51, 67, 74, 79. Documentary Hist. of N. Y., octavo ed., iv, 309, 332 ; or quarto ed., iv, 199, 212. *Freeman*, Hist. of Cape Cod, ii, 293. Newport Hist. Magazine, i, 100. *Perry*, Papers relating to the Hist. of the Chh. in Mass., 504. Report of Regents of Univ. of N. Y. State, 1870, 662. S. P. G., Abstracts of Proceedings for 1763, 64 ; for 1764, 79 ; for 1766, 26. *Uplike*, Hist. of the Narragansett Church, 400.
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JOHN BULKLEY, the third child and eldest son of the Rev. John Bulkley (Harv. 1699), of Colchester, and grandson of the Rev. and Hon. Gershom Bulkley (Harv. 1655), of Wethersfield, Connecticut, was born in Colchester, April 19, 1705. His mother was Patience, daughter of John and Sarah Prentice, of New London, Connecticut.

He settled in his native town, and served his fellow-citizens both as a lawyer and a physician. He represented Colchester in the General Assembly at thirty-one sessions between 1729 and 1743, and was from the latter date till the close of his life in 1753 a member of the upper house, or Governor's Council. As early as 1739, he was appointed Colonel of the 12th Regiment of militia. At the establishment of the East Haddam Probate District, in 1741, he was appointed Judge, and held the office till his death. He was also for eight years a Judge of the Superior Court of the Colony, being appointed at the comparatively early age of 40. A career of wide usefulness was interrupted by his death, from an apoplectic fit, during the night of July 20-21, 1753, at the age of 48.

He married, October 29, 1738, Mary, widow of Dr. Jonathan Gardiner, of Gardiner's Island and New London (who was lost at sea in 1735), and only surviving daughter of the Rev. Eliphalet Adams (Harv. 1694), of New London. She died January 24, 1749-50, in her 36th year ;

and a Discourse on that occasion, by her father, was published. (New London, 12°, pp. 31.) By this marriage there were four daughters and two sons.

He married, April 16, 1751, Abigail, widow of Dr. Waitstill Hastings, of Hatfield, Massachusetts (who died April 22, 1748), and daughter of John Marsh, of Hadley, Massachusetts, who bore him one son. She next married the Rev. Ephraim Little (Harv. 1728), the successor of Mr. Bulkley's father as minister of Colchester, and died in Colchester, June 24, 1786, in the 69th year of her age.

In the religious dissensions which resulted in Connecticut from the Great Revival, Mr. Bulkley was a staunch supporter of the stringent measures of government; and to this attitude he is said by the historian Backus to have owed his elevation to the Council, in 1743, in the stead of a sympathizer with the revivalists.

AUTHORITIES.

Backus, Hist. of the Baptists, ed. Series, i, 38, 41-43. N. E. Hist. and 1871, ii, 58. *Barber*, Conn. Hist. Col- Geneal. Register, vii, 270. *Peters*, Hist. lections, 306. *Bulkeley* Genealogy, 98. of Conn., 173. *Sprague*, Annals of the *Hinman*, Early Puritan Settlers of Amer. Pulpit, i, 235. *Taintor*, Extracts Conn., 383. *Fudd*, Hist. of Hadley, from Records of Colchester, 104. 506, 534. Mass. Hist. Soc. Coll., 4th

GEORGE CLARK, Jr., the third child and eldest son of George Clark, Jr., and Mary Clark, of Milford, Connecticut, was baptized in Milford, October 12, 1707. His father was a Lieutenant in the militia, and a deputy to the General Assembly.

He spent his life in his native town, not holding any public office. He took an active part in the organization of the Second (or Separate) Church in Milford, in 1741, and in his house the first Sunday service was held.

He died in Milford, September 28, 1754, at the age of 47, leaving a large landed estate, incumbered heavily with debt. His wife, who survived him, was Abigail, daughter

of Governor Jonathan Law (Harv. 1695), of Milford, by his third wife, Abigail, daughter of Rector Andrew. She was the second cousin of her husband,—Governor Law's mother being a Clark. There do not appear to have been any surviving children.

AUTHORITIES.

Conn. Colony Records, x, 371, 576. *Lambert*, Hist. of N. H. Colony, 107.

EBENEZER GRANT, the youngest son of Samuel Grant, Jr., of Windsor, Connecticut, by his second wife Grace, daughter of Captain John Minor, of Woodbury, was born in Windsor, October 3, 1706. An elder brother was the great-great-grandfather of President Grant.

He settled on his paternal estate in the East parish of Windsor, incorporated as the town of East Windsor in 1768. He became the leading merchant of the vicinity, largely engaged in trade with the West Indies. He was also the keeper of the principal inn in the parish, which his widowed mother had kept before him, and it was in his house that Governor Franklin, of New Jersey, was quartered in 1776-77, while under confinement as a political enemy. He was appointed a Captain in the militia in 1742.

He died in East Windsor, March 19 (or 20), 1797, at the age of 90½ years, having been for two years previously the oldest surviving graduate.

He married, November 10, 1737, Anne, daughter of Jonathan and Sarah (Grant) Ellsworth. She was a second cousin of his father, and was born August 12, 1719, and died February 1, 1790. They had five daughters and three sons. Two sons were graduated here (in 1761 and 1765).

AUTHORITIES.

N. E. Hist. and Geneal. Register, xxi, *Stiles*, Hist. of Windsor, 472, 483-4, 592.
175. *Sabine*, Amer. Loyalists, i, 441. 636. *Stoughton*, Windsor Farmes, 95.

JUDAH LEWIS, the son of Thomas Lewis, one of the original proprietors of the southwestern part of Colchester, Connecticut, was born in that town, June 6, 1703.

He studied theology with his pastor (father of his classmate Bulkley), and as early as June, 1728, was regularly preaching to the people of the neighborhood of his father's house. In October, 1728, the General Assembly set off a new parish (including this neighborhood) from Colchester and East Haddam, to which the name of Westchester Society was soon given; and a year later they were allowed to organize a church. Accordingly, Mr. Lewis was ordained there, December 17, 1729, a church of sixteen members being gathered on the previous day. The ordination-sermon, by Mr. Bulkley, was printed at New London in 1730. (12°, pp. 48.) His brief ministry was faithful and successful, and during less than ten years the church membership increased to one hundred and eighty-two.

He died in office, of consumption, April 15, 1739, in his 36th year. The inventory of his estate shows a library of sixty-six volumes.

He married, February 19, 1728-9, Sarah, daughter of Nathaniel Kellogg, who was born December 27, 1707, and died April 7, 1732; by her he had one daughter.

He next married, December 24, 1734, Mercy, youngest daughter of Stephen and Lydia (Belding) Kellogg, of Westfield, Massachusetts, who survived him, with two sons and a daughter; the elder son was graduated here in 1758. His widow married January 21, 1747, David Bigelow, of Marlborough Parish, in Colchester, and died January 5, 1795, in her 86th year.

AUTHORITIES.

- Conn. Colony Records, vii, 158, 203-4, 257. N. E. Hist. and Geneal. Register, xi, 69. *Taintor*, Extracts from Colchester Records, 85, 100, 105.

SAMUEL MATHER was the second son of Dr. Samuel Mather (Harv. 1698), a distinguished physician of Windsor, and a grandson of the Rev. Samuel Mather (Harv. 1671), who was one of the founders of Yale College, and an own cousin of Cotton Mather. His mother was Abigail, daughter of Samuel and Mary (Porter) Grant, of East Windsor, and he was thus the first cousin of his classmate and townsman Grant. He was born in Windsor, January 6, 1705-6.

He studied medicine, and was the first regular physician in Northampton, Massachusetts, where he practiced for about fifty years. He also served as selectman of the town for twelve or fourteen terms, and as a Justice of the Peace, from April, 1754. In February, 1762, he was appointed a Special Justice of the County Court of Common Pleas. He died April 29, 1779, at the age of 73.

His widow, Martha Holcomb (perhaps of Westfield), died December 2, 1785, in her 78th year. He was the ancestor of a line of physicians, beginning with his eldest son Samuel, who was graduated here in 1756. Besides this son, he had three other sons and one daughter.

AUTHORITIES.

Bridgman, Inscriptions on Grave 331. N. E. Hist. and Geneal. Register.
 Stones in Northampton, 30. *S. Clark*, vi, 21. *Stiles*, Hist. of Windsor, 635.
 Antiquities of Northampton, 25, 211, 701.

RICHARDSON MINER, son of Elnathan and Rebecca Miner, was baptized in Stonington, Connecticut, February 25, 1704-5.

He was married May 16, 1728, to Elizabeth, sister of his classmate Daniel Munson, of New Haven.

He studied theology, and when the church was gathered in the village of Unity (now the town of Trumbull), in the

northwestern part of Stratford, Connecticut, he was ordained the pastor, on the 18th of November, 1730.

He did not sympathize with the prevailing sentiment in Fairfield County with reference to the Great Awakening of 1740; and was thus drawn into association with the Rev. Samuel Johnson (Y. C. 1714), of Stratford, and others who had embraced Episcopacy. His declaration, in February, 1744, of his change of views and of his intention to take orders in the Church of England, led his parishioners to appeal to the Fairfield East Consociation, who declared on the 21st of March that he was by his own act dismissed.

The Episcopalians of Stamford and Greenwich joined in desiring to have Mr. Miner, for their minister, and they accordingly helped to defray the expense of sending him to England, in June for orders. He was unfortunately taken by the French on his voyage; and after his release, while on his way from Port Louis, in France, to London, was stricken with a fever, and died at Salisbury,—probably in the last part of the year 1744, in his 40th year.

His wife was born September 26, 1697, and died in New Haven, August 19, 1751. There were several children; one of whom (Henrietta) married John Miles, of New Haven.

AUTHORITIES.

Beardsley, Hist. of the Episc. Chh. in Conn., i, 142. Conn. Church Documents, i, 206, 212, 217. *Huntington*, Hist. of Stamford, 317. *Merwin*, Historical Discourse at Trumbull, 1880, 14. *Wheeler*, Hist. of 1st Church, Stonington, 205.

ABIJAH MOORE, the son of Richard and Mary (Collins) Moore, was born December 22, 1705,—it is supposed in Needham, Massachusetts, where his parents were living in 1714. As early as 1719, the family had removed to Oxford, in the same Province, and this son is (so far as is

known) the only resident of Central Massachusetts who received a degree here under the first charter.

He settled in Middletown, Connecticut, as a physician, marrying there, October 29, 1729, his cousin Anna, second daughter of Sergeant William and Abigail (Collins) Ward; she was born May 23, 1706, and died November 29, 1755, having borne him twelve children.

He next married, March 9, 1758, Abigail, daughter of Thomas Goodwin.

He died in Middletown, of the small-pox, December 18, 1759, at the age of 54. His estate, which was insolvent, was settled by his son of the same name.

His widow died July 18, 1774, at the age of 63.

AUTHORITIES.

F. F. Starr, MS. Letters, April, 1878, June, 1883, Nov., 1884.

DANIEL MUNSON, the second son of Captain Theophilus Munson, and grandson of Samuel and Martha (Bradley) Munson, of New Haven, was born here, January 12, 1708-09. His mother was Esther, eldest daughter of John and Elizabeth (Wilmot) Mix, of New Haven.

The first notice of him after graduation is his employment as Rector of the Hopkins Grammar School in New Haven, for a few months from November, 1729.

He was married, April 27, 1730, to Mary, daughter of Joseph Gorham, of Stratford, where he settled in the practice of medicine, and where he died, June 21, 1746, in his 38th year. He had recently (February, 1744) become a communicant in the Episcopal Church.

His widow married Benjamin Arnold, in Stratford, November 9, 1747.

AUTHORITIES.

M. A. Munson, MS. letter, August 16, 1884.

ROGER NEWBERRY, younger son of Captain Benjamin Newberry, Jr., of Windsor, Connecticut, by his wife, Hannah Dewey, was born in Windsor, June 4, 1706.

He married, August 24, 1727, Elizabeth, eldest daughter of Governor Roger and Sarah (Drake) Wolcott, of Windsor, who was born April 10, 1706.

He settled as a merchant in his native town, and early rose to prominence. He served as Deputy in the General Assembly at eleven sessions, beginning in 1735. He had received a commission as Lieutenant in the Militia of the Colony in 1729, and when a volunteer expedition was raised in the summer of 1740 to proceed against the Spanish in the West Indies, he was appointed Captain of one of the Connecticut companies, and went upon that service.

He was present at the repulse of Admiral Vernon at Cartagena, in April, 1741, but soon after sickened, and died on the return voyage, three days before the ships reached Jamaica, on the 6th of May, at the age of 35.

His wife died July 16, 1775, in her 70th year. He left three sons and four daughters; one of the sons received the honorary degree of Master of Arts from the College in 1793, being then a member of the Corporation by virtue of his office as one of the six Senior Assistants in the Council.

AUTHORITIES.

Stiles, Hist. of Windsor, 330-2, 721, 831. Wolcott Memorial, 77.

JAMES NOYES, the eldest child of Dr. James Noyes, of Westerly, Rhode Island, and a grandson of the Rev. James Noyes (Harv. 1659), one of the founders of Yale College, was born in Westerly, March 18, 1707-08, and baptized in Stonington, May 2, 1708. His mother was Anne, daughter of Governor Peleg and Mary (Brenton) Sanford, of Newport.

His father died in 1718, and his mother married, July 15, 1719, Captain John Mason, of Norwich, a grandson of the famous Major John Mason, the conqueror of the Pequots. This son was probably committed to the care of his uncle, the Rev. Joseph Noyes (Y. C. 1709), the pastor at New Haven. He died in 1727.

AUTHORITIES.

Narragansett Historical Register, i, Church in Stonington, 207, 215.
190. *Wheeler*, History of the First

SETH PAYNE, the seventh child and sixth son of John Payne, of Braintree, Massachusetts, was born there, January 16, 1701-02. His mother was Deborah, daughter of Henry Neal, of Braintree. Soon after his birth his parents removed to the new settlement in Pomfret, Connecticut.

He studied theology, and was the first person licensed to preach (on August 29, 1727) by the Windham County Association of Ministers. Fault was soon found with him for improper expressions (threats of violence to his brother), and he was suspended by the Association for a few months from preaching. On the 6th of June, 1734, being then of Lebanon, he was called to settle over the Congregational Church in Stafford, Connecticut, and he was ordained there, August 7, 1734, on a salary of £100 and thirty cords of wood. Difficulties soon arose, and grave charges were brought against him by some of his people. A council met, June 10, 1740, which reviewed these charges, and acquitted him, but advised his resignation; he accordingly resigned, July 24, but continued to reside in Stafford.

In April, 1744, he drew up a petition, which was presented the next month to the General Assembly of the Colony, for aid in collecting arrears of salary from some of his former parishioners, who had persistently declined to pay their rates; but the Assembly refused him assistance.

In the year 1745 he conformed to the Church of England, and expressed his readiness, if encouraged by the Society for Propagating the Gospel, to go to England for orders; but apparently the encouragement was not given. He had at this date a wife and two children.

He is supposed to have died in Stafford, early in the year 1753. His widow, Jerusha, died shortly after (in May or June, 1753); and his children, a daughter (aged 10 years) and two sons (aged eight and four years respectively), inherited his estate, of £2000.

AUTHORITIES.

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|---|---|
| Conn. Church Documents, i, 217. | 21, 1877. <i>Larned</i> , Hist. of Windham |
| Conn. Colony Records, ix, 22, 81. C. | Co., i, 391. Paine Family Records, i, |
| <i>Hammond</i> , Hist. of 1st Church in Staf- | 175. <i>Savage</i> , Geneal. Dict., iii, 333. |
| ford, in Tolland County Press, June | |
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BENJAMIN PIERPONT, the fifth son of the Rev. James Pierpont (Harv. 1681), the principal founder of Yale College, and Mary (Hooker) Pierpont, was born in New Haven, October 15, 1707. In recognition of his father's position, he is ranked at the head of his class. Two of his brothers were graduated in the Class of 1718. He is supposed to have studied theology, but is not known to have preached. It is quite probable that he studied with his brother-in-law, Jonathan Edwards, as in November, 1730, he calls himself (in a deed) of Northampton. In April, 1732, he received a grant of land in New Haven.

He died, without issue, in the small isle of Virgin Gorda, east of Porto Rico, in the West Indies, probably in 1736. His will (dated November 27, 1733, when he describes himself as of New Haven) was proved in Boston, November 30, 1736.

AUTHORITIES.

- Grosart*, Selections from Unpublished Writings of Jonathan Edwards, 58.

TIMOTHY PORTER, son of Timothy, and grandson of Thomas Porter, Jr., and Lois Porter, of Farmington, Connecticut, was born in Farmington, September 14, 1702. His mother was Susanna, daughter of Deacon Thomas and Esther (Cowles) Bull, of Farmington. He was thus a first cousin of Nehemiah Bull, of the Class of 1723.

He settled in his native town, and became, as his father and grandfather had been before him, a deacon in the Congregational Church, being probably chosen to this office as direct successor to his father, who died January 6, 1742-3. He was also a deputy to three sessions of the General Court, in 1745, 1747, and 1748; and was twice (in 1748 and 1756) chosen selectman of the town.

He married, October 10, 1750, Silence Chapman, probably the widow of Simon Chapman, Junior, of Windsor, Connecticut (who died April 22, 1737), and daughter of John and Martha (Eno) Winchell, of Windsor. She was born January 6, 1708, and died May 11, 1770. He had no children, but adopted a brother's son, who was named for him and inherited the bulk of his estate.

He died, July 16, 1780, in his 78th year, leaving an estate valued at £703,—in which were included about forty volumes of books,—almost wholly in classics and divinity. A legacy of £8 was left to the church, and the remainder of the estate to relatives.

AUTHORITIES.

J. Gay, MS. Letters, 1884-5. N. E. *H. R. Stiles*, History of Windsor, 563. Hist. and Geneal. Register, ix, 54.

EBENEZER PUNDERSON, the son of Thomas and grandson of Deacon John Punderson, Jr., of New Haven, was born here, September 12, 1705. His mother was Lydia, daughter of Deacon Abram and Hannah (Thompson) Bradley, of New Haven.

He studied theology, and on the 28th of August, 1729, was called to be the pastor of the church just formed in the north parish in Groton, now the town of Ledyard, Connecticut. He accepted the call, and was ordained on the 25th of December, the sermon on the occasion being preached by the Rev. Eliphalet Adams, of New London.

Through acquaintance with the Rev. Dr. MacSparran, of Narragansett, he became convinced of the invalidity of his ordination, and in January, 1734, astounded his people by avowing himself a conformist to the Church of England. After unavailing attempts to dissuade him from his new views, a council was assembled on the 5th of February, which declared his connection with the church and society dissolved.

In the following April he went to England for orders, returning in October with a commission as Itinerant Missionary of the Venerable Society for New England, on a salary of £70. He fixed his residence in his old parish, where a church was soon erected. He also officiated in various places in the county, and elsewhere in the Colony.

In 1753 he was transferred to a settled residence in New Haven, where in that year or the next the present Trinity parish was organized, with Mr. Punderson as missionary,—Guilford and Branford being also under his care. This step was taken by the Venerable Society, in consequence of the recent bitter controversial attacks on the Church of England by those in sympathy with the College, and in order that Church of England principles might thus be given a chance to take root and flourish, side by side with their opponents.

The growth, however, of Episcopal sentiment in New Haven was very slow; Dr. Johnson in a letter to Archbishop Secker bluntly states the reason thus:—

“Mr. Punderson seems a very honest and laborious man; yet the Church at New Haven appears uneasy, and rather declining under his ministry, occasioned, I believe, partly by his want of politeness, and partly by his being absent so much, having five or

six places under his care. I wish he was again at Groton and some politer person in his place, and another at Guilford and Branford."

In the summer of 1762, he was invited by the parish of Rye, in the Province of New York, to become their Rector; and he accepted the invitation, though not completing his removal until the following year,—the church in New Haven being, according to Dr. Johnson's opinion, just ready to expire. Mr. Punderson was formally inducted into the Rectorship at Rye, in November, 1763, and remained in that office till his death there, after a few days' illness, September 22, 1764, at the age of 59. In a letter written after his arrival at Rye, he states the remarkable fact that, notwithstanding "many infirmities," he had been able to perform divine service every Sunday but one during the thirty years of his connection with the Venerable Society.

He married, August 2, 1732, Hannah, daughter of Ephraim Miner, of Stonington, Connecticut. She returned to North Groton, and died there, February 23, 1792, in her 80th year. Two sons were graduated here in 1755; a daughter married the Rev. John Beardsley, her father's successor in Groton.

AUTHORITIES.

- Baird*, Hist. of Rye, 315. *Beardsley*, Hist. of the Episc. Chh. in Conn., i, 91, 100, 126, 166, 172, 198, 220-222; and *Life of S. Johnson*, 207. *Bolton*, Hist. of Prot. Episc. Church in Westchester Co., 293-307, 312. *Caulkins*, Hist. of N. London, 2d ed., 420; and Hist. of Norwich, 451. Conn. Church Documents, i, 157-161, 174, 177-9, 262, 311; ii, 21, 37-45. Documentary Hist. of N. Y., quarto ed., iv, 213; octavo ed., iv, 334. N. H. Colony Hist. Soc. Papers, i, 55. *Uphike*, Hist. of the Narragansett Church, 512. *Wheeler*, Hist. of 1st Church, Stonington, 210, 233. Wolcott Memorial, 357-9.

SAMUEL SHERMAN, only son of John and Dinah Sherman, and grandson of Captain Daniel and Abiah (Street) Sherman, all of New Haven, was born in this town, February 1, 1703-4.

He studied divinity ; as the town records of Branford show, he preached there for a few weeks in the spring of 1730, and was twice called (June 1 and November 1, 1731) to settle, but declined. Again, in November, 1735, the records of the Fairfield East Association mention him as a possible candidate for a vacant parish.

He settled as a civilian in West Haven, a parish in his native town, and in May, 1741, was appointed Captain of a Militia Regiment. Subsequently, between 1746 and 1756, he served as deputy from New Haven at sixteen sessions of the General Assembly.

He died, very suddenly, in West Haven, October 28, 1769, in his 66th year, leaving six daughters and four sons, and an estate of about £500.

He married, April 4, 1728, Martha, daughter of Lieutenant Governor Nathan Gold, of Fairfield. She died in less than three months after her husband, January 18, 1770, in her 63d year.

AUTHORITIES.

Gold, Hist. of Cornwall, 285. Narragansett Hist. Register, iii, 12.

NATHANIEL STANLEY, the eldest child of the Hon. Colonel Nathaniel Stanley, Jr., of Hartford, was born in that town, August 11, 1707. His mother was Anna, daughter of Joseph Whiting, Treasurer of the Colony, and Ann (Allyn) Whiting.

His father established him in business as a trader in Windsor, and there he married Mary, daughter of Eliakim and Sarah (Leete) Marshall, who was born March 14, 1715. But after a few years he became a worthless spend-thrift, and in 1757 a conservator was appointed to take care of his property ; by the distribution of his father's estate in that year he received as his (double) portion up-

wards of a thousand pounds. He appears to have been a resident of Hartford in 1753, but very soon to have returned to Windsor, and there lived until his death,—which event occurred between March, 1758, and the issue of the Triennial Catalogue in 1763. He probably died late in 1761 or early in 1762, as a series of deeds and leases by his wife and elder son between February and November, 1762, seems to show that the family was then recently broken up.

His widow survived until 1797; on the 27th of September in that year an administrator was appointed on her (insolvent) estate.

Two sons and three daughters grew to maturity.

AUTHORITIES.

Goodwin, *Geneal. Notes*, 345. *A. S.* 48; xx, 236. *Porter*, *Hist. Notices of Kellogg*, MS. letter, March 12, 1884. *Hartford*, ii, 21. *Stiles*, *Hist. of Wind-N. E. Hist. and Geneal. Register*, xiii, sor, 693.

DANIEL WADSWORTH, son of Deacon John Wadsworth, Jr., of Farmington, and a great-grandson of William Wadsworth, one of the first settlers of Hartford, Connecticut, was born in Farmington, November 14, 1704. His mother was Elizabeth, daughter of John and Sarah (Fletcher) Stanley, also of Farmington.

He studied theology, and appears to have been employed in the early months of the year 1732 as an assistant to the aged and infirm Timothy Woodbridge, pastor of the First Church in Hartford. On the evening after Mr. Woodbridge's funeral (May 2, 1732), a committee of the Hartford Society was appointed, "to treat with Mr. Wadsworth respecting his settling in the work of the ministry of the gospel amongst us." On the 28th of the following month, he was called to settle, on an annual salary of £130. He accepted the call, and was ordained September 28.

He married, February 28, 1733-4, Abigail, eldest child

of Governor Joseph Talcott, of Hartford, by his second wife, Eunice (Howell) Wakeman.

During his ministry, after long and bitter controversy, a new meeting-house was built, and in this connection was delivered the only one of his discourses which was published :—

Christ's Presence the glory of an House of Publick Worship. A Sermon from Haggai ii, 9. Preached at Hartford, December 30, 1739. At the Opening of a New Meeting-House. N. Lond., 1740. 12°, pp. 28. [C. H. S. N. Y. H. S

Later in his ministry came the excitement attending the Great Awakening, in which Mr. Wadsworth, while not openly opposing Whitefield and Edwards, leaned towards the conservative side.

From September, 1734, he was a Trustee of the College.

After nearly a year's illness, he died in office, "greatly respected," November 12, 1747, aged 43 years.

The inventory of his estate (appraised at over £2000) enumerates his library, consisting of about ninety volumes and one hundred and fifty pamphlets.

His widow died June 24, 1773, in her 67th year.

They had four daughters and two sons,—of whom one son only, Colonel Jeremiah Wadsworth, left issue; the only son of Colonel Jeremiah was Daniel Wadsworth, the benefactor from whom the Wadsworth Athenæum of Hartford takes its name.

AUTHORITIES.

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| <i>T. Day</i> , Hist. Discourse, 1843, 19-24. | 84. 250th Anniversary of 1st Church, |
| Dwight Genealogy, i, 377. N. E. Hist. | Hartford, 74-80. <i>Walker</i> , Hist. of the |
| and Geneal. Register, xxiii, 46. <i>Savage</i> , | 1st Church, Hartford, 271, 275-310, 458. |
| Geneal. Dict., iv, 380. Talcott Pedigree, | |
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JOHN WHITING, sixth child and fourth son of the Rev. Samuel Whiting, of Windham, Connecticut, and grandson of the Rev. John Whiting (Harv. 1653), of Hartford, was

born in Windham, February 20, 1705-6. His mother was Elizabeth, daughter of the Rev. William Adams (Harv. 1671), of Dedham, Massachusetts. A younger brother, Colonel Nathan Whiting, was graduated in 1743. Rector Clap married his sister. He undertook to preach, soon after graduation, without being regularly licensed; and the Windham County Association of ministers summoned him, October 10, 1727, for discipline in consequence of this; having acknowledged his fault, and passed a satisfactory examination, he was formally licensed by them the same day. He soon, however, left the ministry. He afterwards settled in Newport, Rhode Island, where he was admitted freeman, in May, 1743. On the outbreak of the French War (1755) he entered the service of that Colony, was made a Captain, and participated in several campaigns. At the battle of Lake George (July, 1758), he was slightly wounded. In 1759 he was promoted to the rank of Major; in 1760, to that of Lieutenant Colonel; and in 1761, to that of Colonel.

The close of the war left him in an infirm state of health, threatened with consumption. About 1766, he retired to Plainfield, Connecticut, and a year or two later to Scotland Parish, in Windham. He was appointed Judge of the Windham Probate District, after the death of Judge Conant (Y. C. 1732), in 1775.

He died in Windham, August 28, 1786, in his 81st year.

He was twice married; his second wife (married probably early in 1768) was widow Mary Clark, by birth a Tracy.

He had one son and two daughters; the elder daughter married Harding Jones (Y. C. 1756).

He was a Newport parishioner and intimate friend of President Stiles, among whose papers several of his letters are preserved.

AUTHORITIES.

- Goodwin*, Geneal. Notes, 333, 335. and folio Letters, &c., i, 135, 353, 596;
Savage, Geneal. Dict. iv, 521. *Pres.* and "Miscellaneous" vol., 4°, 39; and
Stiles, MS. Itinerary, ii, 138; iii, 492; Diary, x, 328.

ELNATHAN WHITMAN, the eldest child of the Rev. Samuel Whitman (Harv. 1696), of Farmington, Connecticut, and grandson of the Rev. Zechariah Whitman, of Hull, Massachusetts, was born in Farmington, January 12, and was baptized there, January 16, 1708-09. His father was from 1724 to 1746 one of the Trustees of Yale College. By his mother (Sarah, daughter of the Rev. Solomon Stoddard, of Northampton), he was a first cousin of Jonathan Edwards. A younger brother was graduated here in 1735.

He served as tutor in the College for four years from September, 1728, and at the close of this service was ordained over the Second Church in Hartford, November 29, 1732,—two months after his classmate Wadsworth had been settled over the First Church in the same town. The ordination sermon was preached by the Rev. Jonathan Marsh (Harv. 1705), of Windsor.

He continued in office until his death, in Hartford, March 4, 1777, in his 69th year.

He was elected a Fellow of the College in April, 1748, in place of his classmate Wadsworth, and resigned in September, 1774, being then the Senior Fellow; the Corporation entered upon their records a minute, to the effect that "The Rev^d. Mr. Whitman having repeated his earnest request to resign his Place at this Board, on Account of his advanced Age and Difficulty of hearing, we do with Reluctance accept his Resignation, and return him our hearty thanks for his many good Services done to this College for a Number of Years," etc.

In the theological discussions of the age, he was classed as an "Old Light," but not so pronounced in sentiment as many of his contemporaries.

He published three sermons:—

1. The Character and Qualifications of Good Rulers. . . Represented in a Sermon [from 2 Sam. xxiii, 4] Preach'd before the General Assembly of the Colony, on the Day of their Anniversary Election, May 9, 1745. N. London, 1745. 16°, pp. 40.

[A. A. S. A. C. A. Y. C.

2. The Death of good Men compared to a sweet, refreshing Sleep. A Sermon [from John xi, 11], preached at Hartford, on the Day of the Interment of John Ledyard. Hartford, 1771. 8°.

[*C. H. S., imperfect.*]

3. Able and faithful Ministers very needful for their People. A Sermon [from Phil. i, 24], Preached at Hartford, on the Day of the Interment of the Rev. Edward Dorr. Norwich, 1773. 8°, pp. 30.

[*A. C. A. B. Ath. M. H. S. U. T. S. Y. C.*]

Mr. Dorr was the successor of the author's classmate, Wadsworth, in the First Church of Hartford.

He married, rather late in life, Abigail, sister of his classmate Stanley. She was born July 24, 1719, and survived her husband, as did also three daughters, and one son who was graduated here in 1779. One of the daughters is the heroine of the romance of "Eliza Wharton." Portraits of Mr. Whitman and of his wife are preserved in the rooms of the Connecticut Historical Society, at Hartford.

AUTHORITIES.

Boston News Letter, Jan. 11, 1733.	scendants, 37-39. N. E. Hist. and
Dall, The Romance of the Association,	Geneal. Register, vi, 376. Walker,
9, 14. Goodwin, Geneal. Notes, 345.	Hist. of the First Church, Hartford,
Memoir of John Whitman and his de-	330-1.

JOHN WOODBRIDGE, the eldest son of the Rev. John Woodbridge (Harv. 1694), of West Springfield, Massachusetts, and a great-nephew of the Rev. Timothy Woodbridge, of Hartford, one of the founders, was born in West Springfield, December 2 (or 25), 1702. His mother was Jemima, daughter of the Rev. Joseph Eliot (Harv. 1658), of Guilford, Connecticut, and a half-sister of the Rev. Jared Eliot (Y. C. 1706).

He studied theology, and was ordained, probably in 1728, as first pastor of the church in Poquonnoc, a parish in the northwestern part of the town of Windsor, Connecticut. He laid down his office, probably in 1737, and re-

moved to Suffield, the home of his wife, Tryphena, youngest daughter of the Rev. Benjamin and Mercy (Woodbridge) Ruggles (Harv. 1693), to whom he was married, November 27, 1729. She was also the first cousin of her husband.

In 1740 we hear of his supplying for one Sunday the pulpit of the First Church in Hadley, Massachusetts, and on January 11, 1741-2, he was called to the church in the South Precinct of Hadley,—now the town of South Hadley,—on a salary of £150, to be raised to £160. He accepted, and was installed April 21, 1742.

There he continued until his death, September 10, 1783, in his 81st year. For some years before his death the town were obliged to furnish a supply for the pulpit, on account of his infirmity; a colleague was settled in October, 1782. His estate was insolvent.

His wife died January 10, 1749, in her 42d year. In 1750, he married Martha, daughter of Samuel Clark, Jr., and widow of Daniel Strong, both of Northampton. She was born April 10, 1726, and died August 20, 1783.

There were born to him one daughter and three sons by the first marriage, and three sons and two daughters by the second. The youngest daughter married the Rev. Joseph Strong (Y. C. 1784).

The Rev. B. B. Edwards, writing of him 55 years after his death, says that "from the recollection of the oldest inhabitants, his character was that of a prudent and blameless pastor and a sound and evangelical preacher."

AUTHORITIES.

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| <p>Amer. Quart. Register, x, 382, 395.
 <i>Rev. N. G. Bonney</i>, MS. letters, Dec. 28, 1870, and June 5, 1871. <i>Bridgman</i>, Inscriptions in Northampton, etc., 176.
 <i>Clark</i>, Antiquities of Northampton, 221.
 <i>Dwight</i>, Hist. of the Strong Family, ii,</p> | <p>1149. <i>Holland</i>, Hist. of Western Mass., ii, 270-72. <i>Juad</i>, Hist. of Hadley, 329, 399, 603. <i>Mitchell</i>, Woodbridge Record, 19, 32, 54. <i>Savage</i>, Geneal. Dict., iv, 633. <i>Stiles</i>, Hist. of Windsor, 367.</p> |
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Annals, 1726-27

Rector Williams removed his family to New Haven in December, 1726, and in conjunction with a single tutor (Daniel Edwards) carried on the work of instruction during the whole of this year. At a meeting of the Trustees at Commencement, 1727, there was again an addition of ten shillings to the annual charge for tuition,—the charge fixed the year before being forty shillings. At the same time the weekly charge for board in Commons and room rent was raised from four shillings eight pence (the price fixed in 1724) to five shillings. The charges at graduation were fixed at forty shillings, to be paid to the Rector,—twenty (as before) for the degree, and twenty for the expenses of the Commencement dinner.

The balance-sheet of the College for this year was as follows:—

Received from the General Assembly, the usual annual grant, . . .	£100
" " " rent of rooms and tuition,* . . .	163
	263
Paid Rector's Salary,	£140
" Tutor's "	65
" Mr. Caner for carpenter work,	34 9 5
" The Scholar of the House,†	3
" The Monitor,	2
" Treasurer's salary,	8
" For incidentals,	63 6 11
	315 16 4

In any study of these figures, it should be remembered that the nominal value of the currency used, was at this date only about one-half the real value in hard money.

* Evidently this item does not include the amount paid for board, which went directly to the steward.

† This office, created in May, 1726, was held by a Senior, whose duty it was "to observe and note down all detriment the College receives in its windows, doors, studies, tables, and locks."

The laws to be observed by the undergraduates were not printed, but written out by each student at the time of his admission for his own use. An early copy, transcribed in November, 1726, by Jonathan Ashley, then a Freshman, is in the College Library, and is reproduced below. Internal evidence shows that most of the provisions date back to a much earlier period; the use of the phrase "Collegiate School" is especially to be noted:—

ORDERS AND APPOINTMENTS TO BE OBSERVED IN YE COLLEGIATE
SCHOOL IN CONNECTICUT:—

Such as are admitted students in y^e Colledge shall in their examination in order thereunto be found expert in both y^e Greek and lattin Grammer as also Grammatically Resolving both lattin and Greek Authors and in making Good and true lattin.

Every student shall exercise himself in Reading Holy Scriptures by himself every Day y^t y^e word of Christ may Dwell in Him ritichly and y^t he may be filled with y^e knowledge of y^e will of God in all wisdom and spirituall understanding.

Every student shall consider y^e main end of his study to wit to know God in Jesus Christ and answerably to lead a Godly sober life.

All students shall avoid y^e profanation of God's Holy name Attributes word and ordinances and y^e Holy Sabbath, and shall Carefully attend all publick assemblies for Divine worship, and shall avoid all appearances of Contempt and irreverence.

All students shall be slow to speak and avoid, and in as much as in them lies take Care y^t others also avoid profane swearing, lying, needless asseverations, foolish garrulings, Chidings, strifes, railings, gesting, uncomely noise, spreading ill rumors, Divulging secrets and all manner of troublesome and offensive behaviour.

They shall honour their naturall parents as also magistrates, elders, Rector, tutors, and all their superiors keeping Due silence in their presence and not Disorderly gaynsaing them, but shewing them always laudable expressions of honour and Reverence as uncovering y^e Head, &c.

No undergraduate shall upon pretence of Recreation or any excuse whatsoever without y^e allowance of y^e Rector or his tutor shall be absent from his study or appointed exercises in y^e school except Half an Hour att breakfaste, an Hour and Half att noon after Dinner, and after y^e Evening prayer till nine of y^e Clock, and while he is in y^e school he shall studiously redeem His

time observing both y^e hours Common for y^e students to meet in y^e hall and those y^t are appointed to his own lectures which he shall Diligently attend and be inoffensive in his attendance thereunto in word and gesture.

No student shall go into any tavern, victualling house or inn to eat or Drink except he be Called by his parents or some sufficient person y^t y^e Rector or tutor shall except of, nor spend his time there or suffer any strong Drink y^t is inebriating to be brought into his Chamber except in Case of necessity for Relief.

No student shall under any pretence use y^e Company or familiar acquaintance of [persons of] a Dissolute and unquiet life nor intermeddle [with other] men's business nor intrude himself into y^e Chambers of students, nor shall any undergraduate go att Courts elections Keeping high Days or go a hunting or fowling without leave from y^e Rector or tutors nor shall any student be absent from his Chamber after nine a Clock nor have light in his Chamber after eleven nor before four in y^e morning except some extraordinary occasion.

Every student shall be Called by his sirname except he be y^e son of a noble man or a Knit's Eldest son.

All undergraduates shall be bound to Continue or be Resident in y^e school, and shall not have liberty, granted him, of absence from it longer than two months within y^e Compass of a year, unless upon such Reasons and Grounds as shall be approved of by y^e Rector or tutor or two trustees, and notwithstanding such allowed not Resident shall pay his full tuition.

Seeing God is y^e giver of all wisdom, every student shall beside secret prayer wherein every one is bound to ask wisdom for himself shall be present morning and evening att publick prayer in y^e Hall att y^e Accustomed [hour] which is usually att fix a Clock in y^e morning from y^e tenth of march to the tenth of september, and from thence again to y^e tenth of march att sun Rising, and between four and five of y^e Clock att night all y^e year.

It is appointed y^t some part of y^e Holy Scriptures be Read in morning and evening prayer In y^e hall and exposition be made thereon by y^e Rector and all undergraduates shall be present and attend thereunto and their absence from it shall be punishable as well as their absence from prayer and there shall be an analysis which shall be Read by one of y^e batchellors or sophisters in their Course thrice in a fortnight whereby their skill in logick and Rhetorick may be increased.

All undergraduates except freshmen who shall Read english into Greek, shall Read some part of y^e old testament out of Hebrew into Greek In y^e morning and shall turn some part of y^e new testa-

ment out of y^e english or lattin into y^e Greek att evening att y^e time of Rescitation before they begin to Recite y^e originall tongues.

All undergraduates shall publickly Repeat sermons in y^e hall in their Course and also batchellors and be Constantly examined on sabbaths at evening prayer.

All students shall after they have Done resciting rhetorick and ethicks on fridays recite Wolebius theologie and on saturday morning they shall Rescite Ames theologie thesis in his Medulla, and on saturday evening y^e Assemblies shorter Chatechism in lattin and on Sabbath Day attend y^e explication of Ames's Cases of Conscience.

In y^e first year after admission on y^e four first Days of y^e week all students shall be exercised in y^e Greek and Hebrew tongues, onely beginning logick in y^e morning att y^e latter end of y^e year unless their tutors see cause by Reason of their Ripeness in y^e tongues to Read logick to them sooner; they shall spend y^e second year in logick with y^e exercise of themselves in y^e tongues: the third year principally in phisicks: and y^e fourth year in metaphisicks and mathematicks still Carrying on y^e former studies: but in all Classes y^e last Days of y^e week are allowed perpetually for Rhetorick, oratory and Divinity and in teaching of both tongues, and Arts, and such Authors are to be used as shall be approved of by y^e Rector and tutors for their especial Care is to be exercised and their Directions Attended.

All students shall observe their Courses for Disputation in y^e school, batcheldors once every week except two months for y^e Commencement for y^e Commencers and one month afterwards for y^e students, likewise all undergraduates shall Declaim once in six weeks and y^e number of y^e Declaimers shall be so Disposed y^t in the space of six weeks all may Declaim excepting as before mentioned.

No scholar shall use y^e english tongue in y^e Colledge with his fellow scholars unless he be Called to publick exercise proper to be attended in y^e English tongue but schollars in their Chambers and when they are together shall talk lattin.

Students shall attend their Disputations and appointed Rescitations in y^e last year of their non-gradation untill y^e fiveteenth of July and when they have passed y^e probation they shall continue Resident in y^e school and not Remove from it without liberty from y^e Rector or tutors.

For y^e prevention of irreligion and Idleness, and other immoralities in y^e students it is ordered y^t every non Graduate without sufficient Reason absenting himself from y^e publick worship of God on sabbath or publick lectures in y^e town, under what Denom-



ination soever as fasts, thanksgivings, &c: shall be amerced by y^e Rector or tutor for every such Default not above eight pence: for omission of Colledge prayer without sufficient Reasons two pence for each time and y^e Delinquent for every such fault of omission of an appointed exercise shall be fined by his Rector or tutor not above five pence. And punishment is to be inflicted on every fault according to y^e merit of y^e Crime, by extraordinarily imposing school exercises or Degrading them in their severall Classes, or by publick Rebuke, Confession, Admonition, or Amercement not exceeding five shillings, for each time according to y^e merit of y^e same And Record is to be made of such Delinquencies from time to time, and an account to be Given to y^e parents of such students or to y^e gardiners of such persons.

It is ordered y^t at y^e expiration of four years Continuation in y^e school a student not Culpable and convicted of Grose immoralities and scandals shall on his Desire and at his own Charge being approved in his own approbation Receive a Diaploma for a Degree of baccalaurei and after three years more in like manner shall Receive a Diaploma for a master, but for y^e special encouragement of students in their Diligence it is ordered that if a student at y^e end of three years Continuance in y^e school shall in his probation mannifest expertness in Reading y^e Hebrew into Greek and into lattin and Grammatically Resolving y^e said languages and in answering such questions in their systems of logick and in y^e principles of naturall phylosophy and metaphisicks as y^e Rector or any of y^e trustees present att y^e said probation shall see Cause to propose to him, and be approved by y^e trustees att Commencement may Receive a Diaploma for his first Degree, and if two years after he shall produce of his own Composure a written synopsis either of logick or naturall phylosophy or metaphisicks as also a Common place on some Divinity thesis and y^e solution of two or three problems such as y^e Rector shall propose to him and be approved by y^e trustees att Commencement may Receive a Diaploma for his second Degree, y^e one and y^e other being free from scandalous immoralities by y^e violation of any of these laws or otherwise.*

To prevent y^e Groth of Disorder excess and inconformity to y^e many good laws made in hartford [Harvard] Colledge ye trustees Do prohibit y^e non graduated students making on their own or others Commencement provision of inebriating Drink of any kind whatsoever upon y^e penalty of being Degraded as y^e trustees shall

* This provision for an abridged course of study was designed for the early years of the School, but there is no evidence of its use later than 1710. (See above, p. 15.)

see Cause and as y^e merit of y^e Crime shall Deserve, Reserving liberty for y^e Delinquent to appeal as is elsewhere expressed.

It is ordered from time to time y^t students being resident and undergraduates att y^e Colledge shall seek and obtain y^e approbation of y^e Reverend Rector, and tutor or tutors in first taking up and afterwards Chaingeing their lodgeing and Dyet.

It [is] ordered y^t each and every student having performed said exercises in y^e hall shall be obliged to Deliver y^e said exercises in writing to y^e Rector or tutor on either of their Demands and y^e penalty of which refusal shall be publick admonition and if after that y^e said persons refusing Continue obstinate in such Refusals he or they shall be liable to expulsion or such punishments as y^e trustees shall inflict.

Every student in order to his admission shall write out a copy of these orders and appoinments whereunto his admittatur shall be annexed and signed by y^e Rector and tutor or tutors.

It is ordered y^t y^e highest schollar in y^e hall att meal time shall ask a blessing and turn thanks except y^e tutor or some graduate be there.

POSRIPT [made Nov. 1722].

Agreed and voted y^t if any student shall go into any tavern or victualling house to eat or Drink except he be called by his parents or Gardiner or some such person as y^e Rector or tutor shall approve of and spend his time there and shall be Convicted thereof he shall be obliged to confess his fault and be admonished and for y^e second offence of y^e same kind be Degraded and for y^e third be expelled.

Agreed y^t if any undergraduate shall bring or Cause to be brought into Colledge any quantity of strong Drink without leave from y^e Rector or tutor and shall be Convicted thereof he shall be Degraded.

Agreed y^t if any undergraduate shall behave himself contemptuously towards his rector or tutors or any others of his superiors contrary to y^e laws of y^e Colledge in Case he be thereof Convicted he shall Confess his faults or be admonished: and for y^e second shall be Degraded and for y^e third expelled.

Admittatur in Collegium Yalense Connecticuttensium quod est Novi Porti. Jonathan Ashley die Nov^{bris} 22^{do}, 1726.

E. Williams—Rector.

D. Edwards—Tutor.

Sketches, Class of 1727

* <i>Johannes Nutman</i> , A.M.	*1751
*Daniel Hubbard, A.M., Tutor	*1742
* <i>Edmundus Ward</i> , A.M.	*1779
*Ebenezer Silliman, A.M., Colon. Conn. Cur. Super. Jurid.	*1775
*Gideon Southworth, A.M.	
* <i>Theophilus Hall</i> , A.M.	*1767
*Josephus Perkins, A.M.	*1794
* <i>Abrahamus Todd</i> , A.M.	*1772
* <i>Johannes Smith</i> , A.M.	*1771
* <i>Eleazarus Wales</i> , A.M.	*1750

THEOPHILUS HALL, eldest child of Samuel and Love (Royce) Hall, and grandson of Samuel and Hannah (Walker) Hall, of Wallingford, Connecticut, was born in that town, April 1, 1707. He was the first cousin of the Rev. Samuel Hall (Y. C. 1716).

He studied theology, and in December, 1728, began to preach to the society lately formed in the northern part of Wallingford, and called by the name of Meriden,—now the city of that name. He was ordained pastor of the church gathered under his ministrations, on the 29th of October, 1729, the ordination sermon being preached by the Rev. Samuel Whittelsey (Y. C. 1705), of Wallingford. He continued in office until his death, of pleurisy, after a week's illness, on the 25th of March, 1767, at the age of 60.

The Rev. Dr. James Dana, who was a contemporary of Mr. Hall's for eight or nine years in the mother church of Wallingford, describes him as "a gentleman of strong intellectual powers, much esteemed as a preacher, and a zealous advocate for civil and religious liberty." His sympathy with Dr. Dana, during what is known as "the Wallingford controversy," is hinted at in this description, and

caused him to be complained of by a minority of his church before the New Haven East Consociation, in 1761; at an earlier period (in 1742), his sympathies had been with the "Old Lights."

A letter from the Rev. Chauncey Whittelsey (Y. C. 1738), of New Haven, to the Rev. Ezra Stiles, written just after Mr. Hall's decease, describes him as "a very valuable, useful Man, *an honest Man, that noblest work of God*, not given to change, even when by changing he might have secured the Esteem of Multitudes."

He married, May 21, 1734, Hannah Avery, probably of Groton, Connecticut, who survived him, with seven of their ten children. The eldest son was graduated here in 1759, and became a clergyman; the second daughter was the wife of the Rev. Dr. Andrew Lee (Y. C. 1766). His widow died in September, 1784. He published:—

1. The Righteous perishing, and no man laying it to Heart, Illustrated. Two Occasional Sermons [from Isa. lvii, 1], delivered at North-Haven, June 1, 1760, Soon after the Death of the Rev. Isaac Stiles. . . [Printed in conjunction with the Rev. C. Whittelsey's Sermon.] N. H. 1760. 8°, pp. 17-51. [C. H. S. Y. C.

2. The most important Question, Considered and Answered; or, A Saving Faith, Scripturally explained, in Two Sermons [from Acts xvi, 30, 31] preached at Meriden, Aug. 10, 1760. N.-H., 1761. 8°, pp. 56. [C. H. S. Y. C.

3. The Ministerial Work great and important, arduous and difficult; yet pleasant, noble and honorable. A Sermon [from 1 Cor., i, 17] Preached at the Ordination of the Rev. Mr. Matthew Merriam, to the Pastoral Office in Berwick, 25. Sept., 1765. Portsmouth, 1766. 8°, pp. 24. [C. H. S.

In this case Mr. Hall had made a journey of over two hundred miles to the Province of Maine, to preach at the ordination of Mr. Merriam, whom he had baptized and fitted for College.

AUTHORITIES.

Dana, Century Discourse at Wallingford, 41. *Davis*, Hist. of Wallingford, 212-16, 382, 759. Hall Family Records, 91, 97-8. *Hungerford*, Centennial Sermons at Meriden, 5-25. *Perkins*, Hist. Sketches of Meriden, 54-56. *Sprague*, Annals of the Amer. Pulpit, i, 669. *Pres. Stiles*, MS. Itinerary, iii, 6; and MS. Letters, vi, 284.

DANIEL HUBBARD, posthumous son of the Rev. John Hubbard, Jr. (Harv. 1695), of Jamaica, Long Island, who died in October, 1705, was born, probably in New Haven, April 3, 1706.

His mother was Mabel, posthumous daughter of Daniel Russell (Harv. 1669), of Charlestown, Massachusetts, and she subsequently married (December 9, 1707) the Rev. Samuel Woodbridge (Harv. 1701), of East Hartford, Connecticut. A brother (Dr. John Hubbard) received an honorary degree from this College in 1730, and a half-brother (Diodate Woodbridge) was graduated in 1736.

He was employed to teach the Freshman Class during the year after his graduation, and was then regularly elected Tutor,—serving for three years from September, 1728. Meantime he studied theology, and in September, 1730, was recommended by neighboring ministers to the South Society in Stonington, Connecticut, as a candidate for their vacant pulpit.

He married, August 13 [or 18], 1731, Martha, younger daughter of John and Mehitabel (Chandler) Coit, of New London, Connecticut, and settled in that town in the practice of the law. He was appointed Sheriff of the county in 1735, and so continued until his death, March 24, 1741-2, at the age of 36. He left three sons and two daughters, of whom the eldest was graduated here in 1751. His widow married Thomas, son of Nathaniel Greene, of Boston, September 6, 1744, by whom she had four children; she was left again a widow in 1763, and later resided in Norwich, Connecticut, dying in 1784, at the age of 78.

AUTHORITIES.

Caulkins, Hist. of New London, 406, 223. Coit Genealogy, 21, 32. Hyde 670. Chandler Family, 2d ed., 54-5. Genealogy, ii, 1114.

JOHN NUTMAN, son of James Nutman, an emigrant from Edinburgh, Scotland, and one of the leading citizens of Newark, New Jersey, was born in Newark, in 1703. His mother was Hannah, daughter of the Rev. John Prudden (Harv. 1668), pastor in Newark from 1692 to 1699.

He studied divinity, and was licensed to preach by the Presbytery of Philadelphia.

In 1730 he succeeded the Rev. Nathaniel Hubbell (Y. C. 1723) in a part of his charge, being ordained pastor of the church at Hanover, New Jersey. In 1733 the people of West Hanover (now Morristown) were provisionally allowed by the Synod of Philadelphia to form themselves into a separate congregation; by this means the church in East Hanover (now Whippany) would have been much reduced in numbers and wealth, and consequently the proposed division was resisted, and was not finally accomplished until 1738. Mr. Nutman continued in charge of the Whippany church until 1745.

He was then engaged in teaching in Newark until his death there, September 1, 1751, at the age of 48.

He married Phebe Mitchell, of Long Island, who survived him without children.

AUTHORITIES.

Alden, Epitaphs, i, 96. *Barber and* Chh., Newark, 119, 127. *Tuttle*, Hist. *Howe*, Hist. Collections of N. J., 380. of the Presb. Chh., Madison, N. J., 13. *Records of the Presbyterian Church*, *Webster*, Hist. of the Presbyterian 101-143, *passim*. *Stearns*, Hist. of 1st Church, 415.

JOSEPH PERKINS, the second child and eldest son of Deacon Joseph Perkins, of Norwich, Connecticut, and grandson of Jacob Perkins, of Ipswich, Massachusetts, was born in that part of Norwich which is now the parish of Newent,

in Lisbon, October 25, 1704. His mother was Martha, daughter of Lieutenant Joseph and Dorothy (Parke) Morgan, of Preston, Connecticut; he was thus the first cousin of Joseph Morgan (Y. C. 1723).

He studied medicine and began practice in his native town, in that part incorporated in 1786 as the town of Lisbon. He became distinguished both in medicine and surgery, performing most of the capital operations in that part of the Colony. He continued to practice extensively until near the close of his life; he died July 7, 1794, when nearly 90 years of age. His estate was inventoried at only £50.

He married Lydia Pierce in 1728, who died January 7, 1729-30, leaving one daughter. He then married, July 23, 1730, Mary, second daughter of Dr. Caleb and Ann (Leffingwell) Bushnell, of Norwich, who bore him six sons and one daughter, and died February 7, 1795, in her 87th year. Their eldest son, Joseph, was an eminent physician in Norwich, and the progenitor of a line of physicians; the third son, Dr. Elisha Perkins, became famous as the inventor of the Metallic Tractors.

Dr. Perkins is described by Dr. James Thacher, his contemporary (born in 1754), as "possessed of brilliant talents and distinguished for scientific pursuits, and for undissembled piety, patriotism, and benevolence."

He was a Deacon of the church in Lisbon from 1756 until his death.

AUTHORITIES.

Caulkins, Hist. of Norwich, 2d ed., 443, 634. *Morgan Family*, 27. *N. E. Hist. and Geneal. Register*, xiv, 113-14. *Norwich Jubilee*, 284-5. *Savage*, Gen-
eal. Dict., iii, 396. *T. L. Shipman*, MS. Letter, May 20, 1847. *Thacher*, Amer. Medical Biography, i, 421.

EBENEZER SILLIMAN, sixth child and third son of Robert Silliman, and grandson of Daniel Silliman, of Fairfield, Connecticut, was baptized in Fairfield, September 21,

1707. His mother was Sarah, daughter of Cornelius Hull, of Fairfield.

He studied theology, and was called in January, 1731, to settle over the Second Church in Greenwich, and in June, 1732, to succeed the Rev. Samuel Russel, in Branford. As late as November, 1735, the Fairfield East Association of Ministers advised the church in Danbury to apply to him as a candidate; in May, 1729, they had commended him to the church in Reading.

He had, however, before this become engrossed in business as a lawyer in his native town, and as early as October, 1730, was sent as deputy to the General Assembly. Having served in this capacity for fourteen sessions (in the five last as Speaker of the House), he was elected in May, 1739, a member of the House of Assistants, and so continued until 1766, when he forfeited his place by consenting to administer to Governor Fitch the unpopular oath required by the Stamp Act. During these years he was much employed in public business; for instance, from May, 1743, to 1766, he was a Judge of the Superior Court of the Colony; in October, 1750, he was commissioned as Major of the 4th Regiment of Militia; in October, 1755, he was appointed one of the two delegates from Connecticut to a meeting of Commissioners from the Colonies at New York, to decide on matters in reference to the prosecution of the French War.

On his rejection as one of the Assistants, he resumed (October, 1766) his place in the Lower House, and was for most of the rest of his life a Deputy, and Speaker at the sessions of May and October, 1773, and in May, 1774.

He died on his large estate, Holland Hill (so named from a tradition that the first Silliman in this country came from Holland), in Fairfield, October 11, 1775, aged 68.

He married, October 8, 1728, Abigail, daughter of Jonathan Selleck, Jr., and Abigail (Gold) Selleck, of Stamford, Connecticut. She died March 6, 1772, at the age of 65. A son, Gold Selleck Silliman, was graduated here in

1752, and became the father of Professor Benjamin Silliman, of the Class of 1796. Four other sons and two daughters survived their parents.

He next married, late in July, 1773, Abigail, daughter of the Rev. John Williams (Harv. 1683), of Deerfield, Massachusetts, author of the "Redeemed Captive," and widow of the Hon. Benjamin Hall, of Wallingford, Connecticut. She died in Deerfield, December 3, 1781, aged 73 years.

An obituary notice in the Connecticut Journal dwells upon his great humanity and kindness, and the fact that "his whole deportment in public and private life was attended with a certain gravity and dignity peculiar to himself."

His epitaph describes him, as "distinguished by a clear understanding, a sedate mind, and dignity of deportment," and as "well versed in jurisprudence, learned in the law, and religiously upright."

From the fact that he was chosen in May, 1743, to replace Rector Williams on the bench, when the latter was superseded on account of his New-Light proclivities it may be inferred that Judge Silliman was in sympathy with the party which passed the act of May, 1742, and was pledged to repress religious radicalism.

At least two letters of his are extant in print :—

One dated November 27, 1749, on hay-making, in Jared Eliot's *Essays upon Field-Husbandry* (Boston, 1760, pp. 69-71), and reprinted in the *Connecticut Gazette* for July 5, 1765; and one written on behalf of the General Assembly to the Speaker of the Rhode Island Assembly, dated June 25, 1773, and printed in the *Rhode Island Colony Records*, vii, 231.

AUTHORITIES.

Conn. Journal, Nov. 1, 1775. *Hollister*, Hist. of Conn., ii, 653. *Kilbourne*, Hist. of the Kilbourn Family, 40. *Linsley*, Hist. Discourse at Greenwich, 1866, 27. *Savage*, Geneal. Dict. iv, 97. *Stuart*, Life of Trumbull, 51, 86-92.

JOHN SMITH, third son of Thomas and Susanna (Odell) Smith, and a brother of William Smith (Y. C. 1719), was born at Newport Pagnel, Bucks, England, May 5, 1702, and came to New York with his father's family, at the age of 13.

In the winter of 1722-3, while Jonathan Edwards was preaching in New York, he is reported to have been on terms of peculiar intimacy with Madam Smith and her son John, and this friendship perhaps had its influence in bringing the young man finally into the ministry; the friendship may have originated through William Smith, who was then a Tutor in College.

He married, May 6, 1724, Mehitabel, daughter of James Hooker, of Guilford, Connecticut, and sister of William Hooker (Y. C. 1723); and it was probably not until after this event that he entered College. His history for some years after graduation is obscure; he studied medicine, as well as theology, and the record of his children shows that one died in New York in September, 1729, and another in Guilford, a few weeks later. He probably practiced medicine in both places.

At the desire of the people of Rye, New York, the Eastern Consociation of Ministers of Fairfield County met in Rye, on the 30th of December, 1742, and ordained Mr. Smith, and installed him as pastor. The sermon on this occasion was preached by the Rev. Joseph Bellamy. The church to which he was to minister was the same Presbyterian body to which the Rev. John Walton (Y. C. 1720), and his own classmate Ward, had formerly ministered. He joined the New York Presbytery in 1752.

Here Mr. Smith (or Dr. Smith as he was commonly called, in recognition of his useful labors as a physician) continued to preach until the close of his life, on the 26th of February, 1771, when he was in the 69th year of his age. After some years' residence in Rye, he removed some half a dozen miles to the White Plains, in the north-

ern part of the township, preaching probably in the two places on alternate Sabbaths. The house in which he lived at White Plains is still standing, about half a mile from the churchyard where he lies buried. In 1763 he added to his other labors the care of the Presbyterian Church in Sing Sing, eight or ten miles distant. In 1768 he was forced by increasing infirmities to apply to the Presbytery for the assistance of a colleague; and accordingly the Rev. Ichabod Lewis (Y. C. 1765) was settled in that relation, October 11, 1769. Dr. Smith left no printed memorials of his intellectual attainments, but tradition represents him as markedly able and eloquent.

His wife was born May 1, 1704, and died September 5, 1775. They had four sons and eight daughters; the second daughter married the Rev. Benjamin Tallmadge (Y. C. 1747).

An advertisement in the New York Weekly Gazette for the latter part of the year 1768 states that

"The Reverend John Smith, minister in Rye and the White Plains, is possessed of a Piece of Skill for the help of Distracted Persons, and has been for many years successful in the care of them, but being advanced in years and very infirm . . . has therefore communicated his Skill to his Son, William Hooker Smith," &c.

AUTHORITIES.

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| <i>Baird</i> , Hist. of Rye, 166, 330-35, 490. | Hist. Sketches of Fairfield E. Assoc. |
| <i>Bolton</i> , Hist. of Episc. Church in Westchester Co., 312; and History of Westchester County, ii, 364-7. <i>Heermance</i> , | and Consoc., 18. Magazine of Amer. Hist., vi, 275. <i>Webster</i> , Hist. of the Presb. Church, 652. |
| Sermon at White Plains, 1884, 7-8. | |

GIDEON SOUTHWORTH, the elder son of Captain William Southworth, by his second wife, Martha, daughter of Nathaniel Kirtland, of Lynn, Massachusetts, and widow of Joseph Blague, of Saybrook, Connecticut, was born in Little Compton, now in Rhode Island, then in Massachusetts, March 21, 1706-07. His half-brother, Joseph Blague, was graduated in 1714.

He settled in his native town, and was married, in January, 1727-8, to Priscilla, daughter of William and Judith Peabody or Pabodie; upon her early death he was again married, September 25, 1728, to Mary Wilbur, who bore him seven children. Another account states that his children were thirteen in number, the youngest being born in April, 1755, and dying in August, 1841.

The date of his death is not known. He is first starred on the Triennial Catalogue of 1781.

AUTHORITIES.

Rev. W. D. Hart, MS. letter, November 7, 1882. *Savage, Geneal. Dict.*, iv, 143.

ABRAHAM TODD, only child of Jonah Todd, and grandson of Samuel and Mary (Bradley) Todd, of New Haven, was born here, February 18, 1709-10. His mother was Hannah, eldest daughter of Samuel and Hannah (Tuttle) Clark, of East Haven.

He studied theology, and during the latter part of the life of the Rev. John Hart (Y. C. 1703) supplied his place in the pulpit of the church in East Guilford, now Madison; after Mr. Hart's death (March 4, 1730-31), the same arrangement continued, until in accordance with the advice of a council of the neighboring ministers, assembled in April, 1731, Mr. Todd was invited to preach for three months on trial, and on the 26th of August was called to settle as pastor. This call not, however, being unanimous, was declined. Again, in June, 1732, he was called to the vacant Congregational pulpit in Derby, Connecticut, but while negotiations were pending, he received another call, on the 12th of July, to the pastoral charge of the Second or West Church in Greenwich, Connecticut, on a salary of £100; and on the 6th of October, the Greenwich Society voted to concur with the church in this call. He accepted these latter proposals, and began preaching at once, though

his ordination is said to have been deferred until the next year.

He sympathized with the general current of feeling in Fairfield County, in welcoming and supporting the revival of 1740.

He continued in charge of his church until July, 1772, when his infirmities necessitated a supply of the pulpit by others. He died December 17, 1772, in his 63d year.

He married, November 20, 1727, Hannah, daughter of Abraham and Elizabeth (Glover) Dickerman, of New Haven; she died July 21, 1777, aged 68. His children were five daughters and three sons, of whom all but one daughter survived him.

AUTHORITIES.

Gallup, Hist. Discourse at Madison, 109-10, 128, 252. *Orcutt and Linsley*, Hist. Discourse at Greenwich, 1866, 27-32. *Mead*, Hist. of Greenwich, 109-10, 128, 252. *Orcutt and Beardsley*, Hist. of Derby, 134. Tuttle Family, 21.

ELEAZAR WALES was a son of Nathaniel Wales, of Windham, Connecticut, who was probably a son of Timothy Wales, of Dorchester, Massachusetts. His father was a deacon of the church in Windham (over which Rector Clap was settled in 1726), from 1700 till his death in 1744.

He began to preach immediately upon graduation, and on the 10th of October, 1727, having made an acknowledgment of his fault in so doing without a license, was licensed by the Windham County Association. In July, 1728, he was invited to preach for six months to the newly constituted North Parish in Killingly, now Thompson, Connecticut; this invitation he declined.

In 1731 he was settled by the Philadelphia Presbytery over a church then gathered in the neighborhood of Crosswicks and Allentown (near Trenton), New Jersey. At the Presbytery meeting in September, 1734, he asked leave

to resign, on account of inadequate support ; as upon investigation the facts sustained his statement, he was soon dismissed.

In September, 1735, he was called to Millstone, in Somerset County, some fifteen miles north of his former location ; and he remained in charge of this congregation and of the neighboring church of Kingston (within the borders of Middlesex County) until his death. In the schism which rent the Synod of Philadelphia in June, 1741, he went out with the "New Side," and joined the Presbytery of New Brunswick. We meet his name repeatedly in the history of Whitefield and of David Brainerd, both of whom were his personal friends.

He was living at the time of the session of the Synod of New York, on May 16, 1750, but his will was proved on the 8th of August following, by his widow Elizabeth.

The Eleazer Wales who was graduated here in 1753 was probably his nephew.

AUTHORITIES.

- Brainerd*, Life of John Brainerd, 166, i, 284-5, 306-7. Records of the Presb. Church, 97, 98, 144, 241. *Webster*, Hist. of the Presb. Church, 406.
 176. Historical Magazine, 2d series, v, 253. *Larned*, Hist. of Windham Co.,

EDMUND WARD, the ninth child and fifth son of Captain Andrew Ward, Jr., of Guilford, Connecticut, was born in that town, September 22, 1706. His mother was Deborah, daughter of Jacob Joy, of Fairfield and Killingworth.

He began the study of divinity, and only a few months after graduation, or early in the year 1728, was introduced by the erratic John Walton (Y. C. 1720) as his successor in the Presbyterian churches of Rye and White Plains, New York,—including about sixty families in each congregation. He remained there for about a year, and then returned to his native place. In Guilford, upon the settle-

ment (in March, 1729) after considerable opposition of the Rev. Thomas Ruggles, Jr. (Y. C. 1723), a large number of the church withdrew and established separate public worship. Mr. Ward began to preach to them in October, 1729; a meeting-house was erected in 1730; and in May, 1733, after various unsuccessful attempts, the Fourth Society in Guilford was constituted, over which Mr. Ward was ordained pastor on the 21st of the following September. About a year later, he was dismissed and was deposed from the ministry for immoral conduct. He remained in Guilford after his deposition, but lived mostly secluded from general society. He was never reconciled to the church from which he had been cast out, but joined the Episcopalians and used to read the service for that society when they were without a minister. He represented the town in the General Assembly at five sessions between 1759 and 1761.

He died in Guilford, in poverty, November 15, 1779, aged 73 years. He married, in 1731, Mehitabel, daughter of Thomas Robinson, Jr., of Guilford, who died September 4, 1782; one daughter married Nathaniel Caldwell (Y. C. 1757).

AUTHORITIES.

Baird, Hist. of Rye, 328-30. *R. D.* 169. *Trumbull*, Hist. of Conn., ii, 115.
Smyth, Hist. of Guilford, 100, 104, 108.

